

The Nation.

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The Week.

WHY the Extradition Treaty with Great Britain has been rejected in the Senate—for postponement until next December amounts to rejection—nobody seems to know exactly. The Committee on Foreign Relations reported unanimously in its favor a year ago, and voted solidly for its confirmation on Wednesday week; but it was laid over, owing, the *Tribune* frankly admits, to “the determined opposition of the Republican Senators.” The explanation of this “determined opposition” is probably to be found in the further remark that “the Democratic Senators who voted for confirmation seemed to lose sight of the claim for protection and sympathy which political offenders of Irish nationality have upon this country.” As the fourth article of the treaty exempts crimes of a “political character,” and as the interpretation of this phrase would lie with the courts of the country from which the surrender was demanded, it is hard to say what it was the Democrats lost sight of. The truth is, that no political offenders except the dynamiters would have anything to fear from the treaty, as they would come in under the clause touching “malicious injury to property whereby the life of any person shall have been endangered.” That there was some sort of relation established between them and the Republicans during the Blaine campaign, there is unhappily no reason to doubt. They were all enthusiastic supporters of the Republican candidate, and the worst of them were received and spoken of by Blaine in the most kindly terms. “Should auld acquaintance be forgot?” was, therefore, very likely a question which some of the Republican Senators were compelled to ask themselves. In the meantime the rejection of the treaty permits the continuance of that great disgrace to the American name—the steady growth of the American colony of bank defaulters in Canada.

The talk about Gen. Sheridan as a possible Republican nominee for President was at first regarded as a joke, but some of the politicians appear disposed to take it seriously. It is hardly likely, however, that anything will come of it, for the reason that discussion must demonstrate the weakness of such a nomination. The selection of Sheridan, indeed, would be regarded by the country as a confession on the part of the Republicans that they stood no chance of carrying the election on an appeal to the sober sense of the nation, but hoped they might succeed in carrying voters off their feet by a wave of enthusiasm. But the time for such an experiment to stand any chance of success long since passed. A generation has come on the stage which has grown up—a large proportion of which, indeed, has been born—since the civil war ended, and to

which the civil war is only a matter of history, precisely like the Mexican war or the war of 1812. “Sheridan and Shenandoah would be all the platform we should want,” says a Connecticut politician who takes kindly to this candidacy; but he forgets that the voters of November, 1888, who have been born since the campaign of 1864 in the Shenandoah—that is, the voters twenty-one, twenty-two, twenty-three, and twenty-four years old—will exceed in numbers the voters who have passed their fifty-second year—that is, the survivors of the men who were twenty-five years old when the war broke out. Gen. Sheridan has never shown any qualification for a civil office, and the time long since passed when the country would elect an unfit man to the Presidency simply because he was once a good soldier.

Gov. Hill's boom, which was never very robust, is suffering visibly from that revelation about a piano, a billiard-table, and other articles of luxury which he has bought for the Executive Mansion, not only with the State's money, but with a portion of that money which was authorized for an entirely different purpose. It appears now that Gov. Cornell had a billiard-table, but that he paid for it from his own pocket, and that when Gov. Cleveland succeeded to the office he bought the same table of his predecessor and paid \$300 for it, from his own pocket also. All this makes the showing for Gov. Hill, as the greatest living exponent of Jeffersonian simplicity and pure, old-fashioned Democracy, peculiarly embarrassing. If he had not made such frequent professions of superiority in these regards, he might have escaped without much criticism. There seems to be no adequate remedy for the harm he has done to his boom, save to buy the piano and billiard-table from the State, and promise publicly when he is through his service as Governor to present them in Labor's name to the Anti-Poverty Society.

Nearly a quarter of a century has elapsed since Lincoln's death, and he seems to have belonged so entirely to an earlier generation that it is rather surprising to reflect that, if he had survived till now, he would not have passed the period of possible activity. If he had lived, he would be just entering his eightieth year. Justice Bradley of the United States Supreme Court is within a month of being seventy-five. Senator Payne of Ohio was seventy-seven last November, and Senator Morrill of Vermont will be seventy-eight in April. Gladstone will be seventy-nine next December. There was a melancholy tone about the speeches at the dinner of the Republican Club in this city on Saturday evening in honor of Lincoln's birthday, as though the orators felt the absurdity of considering the Republicanism of 1888 as a lineal successor to that of a quarter of a century ago. Devotion to the bloody shirt and sneers at the

Mugwumps were the chief characteristics of the speeches, and there was not from first to last a progressive note. One of the Western Senators vigorously condemned the position recently taken by Mr. J. S. Clarkson, editor of the *Iowa State Register*, and Iowa member of the Republican National Committee, in declaring that the party must give up the bloody shirt, remarking that “now and then some demoralized leader sends out his note of warning that the people are growing sore of this issue, and that the battle of 1888 must be fought out upon the economic issue solely.” Another Republican Senator “pitched into” the President for his record in the matter of pension vetoes, quite forgetful of the fact that the veto of the Dependent Pension Bill was heartily applauded by a large number of the most prominent Republican newspapers of the country, and that the Democrats carried this pivotal State last fall by 17,000 votes after a canvass in which the Republicans made Mr. Cleveland's pension policy an issue.

Amid the flood of explanations as to the real causes for the separation of George and McGlynn, it is not difficult to see that the fundamental cause is the falling off in money supplies. The McGlynn wing, led by Mr. Barnes, the Secretary of the United Labor party, is in favor of running a Presidential candidate this year. Barnes stated his programme at a conference of the party's leaders recently. It was to have a Labor candidate for the Presidency, and confine the campaign in his behalf to the States of New York, New Jersey, Connecticut, and Indiana. When this plan was unfolded, somebody present “gave away” the whole scheme by remarking: “The Butler business over again.” That is undoubtedly the scheme, and the world would not be astonished if the hand of the Blaine thimbleiggers were to be found upon the wire which is working it. George has refused flatly to have anything to do with it, but McGlynn and Barnes, foreseeing an end very shortly to the contributions at the Anti-Poverty meetings, are looking about for means of subsistence. A campaign fund, contributed in the interest of the “Butler business over again,” would pay Barnes's salary for this year at least, and would keep McGlynn also from want. But as a Republican investment, what a losing business it would be! Its grand total of votes would fall below Butler's immortal 3,499.

The correspondence between President Corbin and Mr. John W. Hayes, “Secretary General Executive Board,” follows the lines set by Gen. Hoxie and Martin Irons in the Southwestern strike two years ago. Mr. Hayes wants to know whether Mr. Corbin will not arrange for a meeting to settle the difficulty between the Reading Railroad Company and its “employees,” meaning those persons who have left the company's service and are no longer in its employ. That was just what

Martin-Irons, demanded. He and his deluded followers cherished a fiction that they were still in the company's employ, although not at the moment on its pay-rolls, and although they were doing everything in their power to prevent the running of its trains. Mr. Corbin replies as Gen. Hoxie did, that there is no difficulty between the company and its employees, and therefore nothing to confer about, but he adds that he is willing to discuss the question of wages at any time with anybody in the company's employ, and that this rule will be followed with any coal-miners who may return to unoccupied places, but that he cannot undertake to pay higher wages than his competitors pay. This is an inextinguishable position. It is possible, though not probable, that the companies in the Wyoming Valley may agree to pay an advance, in which case the Reading Company would do the same, but without such concurrence on the part of the competing companies the upshot of an advance by the Reading Company would be to extinguish their property in the course of the next few years as completely as though it were swallowed by an earthquake.

Congressman Ford of Michigan the other day showed the House of Representatives how to reduce the surplus by more than three millions, presenting for that purpose a petition of 140 furniture manufacturers, asking for the repeal of the duties on burlaps, on silvered mirrors, on coal, and on sponges, and the reduction of the duties on unsilvered French plate glass to 30 per cent., the present duty ranging from 101 to 152 per cent., according to sizes. "Notwithstanding this excessive protection," say the petitioners, "it has been demonstrated that it was impracticable to manufacture glass suitable for mirrors in this country, and every looking-glass plate used by furniture manufacturers to-day is imported." Nevertheless, they are willing to pay a duty of 30 per cent. in case anybody should desire at some future time to try his hand at the trade. As to burlaps used for packing furniture for transportation, they say that there was imported last year \$3,756,795.40 worth, paying a tax of \$1,176,706.42, and that "this article never was and cannot be profitably made in this country, owing to climate and other influences, and there is no industry in the United States protected by this tax." We have a faint recollection of the existence of a manufactory of burlaps in the State of Maine during the war period. Perhaps it has been extinguished ere now by some tax on its raw materials, but if it is still alive, we apprehend that a pretty vigorous fight will be made against the repeal of the duty, in which case we should advise the furniture makers to buy it up and put it and themselves out of misery. The petition concludes by saying: "The collection of these taxes does not benefit any industry in this country, but is a grievous burden to furniture manufacturers, and if our petition is granted it will divert from the national Treasury \$3,573,802.54 annually, and will save this amount and many millions more to the people."

The Bangor Daily Commercial of Febru-

ary 9 protests vigorously against a repeal of the duty on lumber, and reads a lecture to the Republican Congressmen who are believed to favor such repeal. "There are," it says, "as many Republicans as there are Democrats who advocate free lumber. A large number of the Republican Representatives favor free lumber, and but for this it would not be possible to pass such an act by the House. The Senate has a Republican majority, and should lumber be placed upon the free list, the Republicans as well as the Democrats in Congress will be responsible for the act." The reason why the duty should not be repealed, says the *Commercial*, is that the Canadian lumbermen are not so heavily taxed as our lumbermen, and can therefore afford to sell lumber at lower rates. "After a radical reduction of the tariff," it continues, "making it possible for our lumbermen to conduct their operations at as low a cost as do the Canadians, it will be early enough for the placing of lumber upon the free list." It sees no objection, however, to putting coal on the free list, and seems to favor that measure in the interest of our manufacturing establishments. What a vicious circle the high-tariff argument travels in! You must not lower the duty on any one thing unless you lower it on all things, but you must not lower it on all things because you will ruin American industry if you do.

The *Commercial Bulletin* publishes an analysis of the bill of the Undervaluations Committee of the Senate, showing it to be about the most mediæval and discreditable contrivance ever conceived to cripple and restrict our intercourse with foreign nations. The object of the bill is to prevent consignments of goods to this country, and to throw trade back to the conditions of a quarter of a century ago. It is an advantage to the people of the United States to have goods in bonded warehouse ready for consumption, just as it is an advantage to have commercial travellers seeking customers and selling by sample. It is proposed, also, in this bill to restore the duties on coverings and on charges from the place of manufacture to the place of export. This is really an increase of the tariff, and, as the *Bulletin* shows, is in violation of that clause of the Constitution which requires that all bills for raising revenue shall originate in the House—this, too, at a time when we are trying to reduce the surplus. It is proposed, also, to make it presumptive evidence of fraud if the appraisers advance the valuation of an invoice 5 per cent. In order to add to the cumbersomeness of the present system, and put one more obstacle in the way of the importer, it is provided that there shall be three appraisements instead of two in every case where either the Government or the merchant shall be dissatisfied. The present system provides for an appraisement, with the right of appeal from the local appraiser to the Board of General Appraisers. The pending bill provides for an appraisement and an appeal to one general

appraiser, and from him to a board of three general appraisers, and the phraseology in which this complicated system is sought to be defined is so tortuous and involved that endless litigation must grow out of it. If such a bill should happen to pass Congress, we trust that the President will veto it in behalf of modern civilization and in the interest of commerce, which his message has done so much to promote and popularize.

Had the *Tribune's* Washington detective examined the record respecting compensation to United States district attorneys under section 827 of the Revised Statutes, he would have seen that Secretary Manning, in his annual report for 1885, page xlii., on the "Collection of Duties," clearly exhibited all the facts thereunto belonging. The early practice was to look upon suits by importers against collectors to recover money illegally exacted on imports as private suits, in which the Collector must look out for the defence, inasmuch as his estate would be levied on to satisfy a judgment. But when, in 1863, the law said no such personal liability should attach, if the Collector levied the duty by order of the Treasury, and the Treasury must pay the judgment, the law also gave to district attorneys an extra fee for defending the suits, to be fixed by the court. Mr. Manning told Congress that, in the three years just prior to 1877, those fees to the United States District Attorney in New York were \$40,499, and all the work done by salaried Government officers. On June 4, 1877, Secretary Sherman ordered that the allowance to any district attorney in one year should not be paid by the Treasury in excess of \$4,000. Secretary Fairchild does seem to have revoked Secretary Sherman's order, whose effect was to reduce the fee which, if certified by the court as proper, the statute says the District Attorney "shall receive"; but it is not to be supposed that Secretary Fairchild intended to restore the old annual fees of \$12,000 or \$20,000 a year. The subject demands the attention of Congress, as Mr. Manning urged. Fees and perquisites of that character are all wrong. The District Attorney's office should be properly equipped, and each person in it paid a fair annual salary. The fee-perquisite arrangement always leads to scandals.

The Ballot Reform Bill, prepared by a committee of the Commonwealth Club, and submitted for revision and approval to the committees of several other local organizations and clubs, has now been put in final shape for presentation to the Legislature, and sent to Albany. Every effort has been made to provide for a simple and effective application of the principles of the proposed reform to our system of voting, and the public-spirited gentlemen who have devoted so much time and thought to the work are confident that they have succeeded in their purpose. There has been no trace of partisanship in their labors, and there should be none in the consideration of the question by the Legislature. The ad-

vocates of the change are unanimously of the belief that it would be most unwise to have the first election under the new method take place in a Presidential year, for obvious reasons, and a section has been added to this bill, providing that, if it become a law, it shall not take effect till January 1, 1889.

Massachusetts now falls into line with a ballot-reform bill, which has been presented by Mr. Hayes, a member of the House from Lynn, and is under consideration in committee. Its provisions are much like those of the bills before the New York Legislature. They place the expense of printing and distributing the ballots upon the State, and follow the methods of printing and voting which the New York bills have adopted, mainly from the English laws. The names of all candidates for all national, State, and county offices are to be printed upon one ticket, and all those for municipal offices on another; the voter is to check with a cross the names of those for whom he wishes to vote. This will require one very long ticket, but they are accustomed to that in Massachusetts. We could not follow that plan in this city without having our ballot-boxes enlarged to the size of barrels, for if we were to have all the names of all the candidates of all our local organizations for all offices printed upon one ballot, its length would be portentous. The resulting delay and confusion in voting such a ballot would be very great.

The working of the new High-License Law in Pennsylvania, which is now going into operation, will be an interesting and instructive study. In many respects it is the most stringent measure of the kind which has been enacted in any State. Its most restrictive provision is that requiring each applicant for a license to have two reputable freeholders of his ward or township go on his bond for \$2,000 each, and such bondsmen must be owners of unencumbered real estate worth at least \$2,000, and must not be engaged in the manufacture of liquors. No man can be bondsman for more than one applicant. The chief effect of this requirement has been, of course, to prevent the brewers from taking out large numbers of licenses in liquor-dealers' names. The result is that in Philadelphia, where under the old law there were about 6,000 liquor-saloons, there have been only 3,423 applications filed for licenses, and at least 1,000 of these will either be withdrawn or abandoned because the bondsmen cannot qualify under the law. Philadelphia is likely to start on her high-license experiment, therefore, with her saloons reduced from 6,000 to about 2,500, according to official estimates. In the cities of Pittsburgh and Allegheny, which are both in the same county, there have been only 1,350 applications for licenses, against 3,000 under the old law; and so on through the State.

The experience which Michigan is having with high-tax and local-option laws working together is very instructive. The State has

had a tax law for several years, and at the last session of the Legislature its rates were considerably advanced, so that at present it levies upon all manufacturers of intoxicating and spirituous liquors, and upon all dealers doing both a wholesale and retail trade in the same, a tax of \$800 a year; upon wholesale dealers in such liquors, \$500, and upon retail dealers in the same, \$500; upon manufacturers of malt or brewed liquors only, \$65, and upon all dealers in malt or brewed liquor only, \$300. In addition to these amendments of the law, the same Legislature passed a local-option law which gives to any county the power by majority vote to decide whether or not liquor shall be sold within its limits. In order to ascertain the latest official information about the success of these laws, we wrote recently to the Governor of the State, and obtained the following response:

"Our old tax law has been measurably successful. It has driven the saloon out of the rural districts and reduced the number in the cities and villages. In 1878 the tax reported to the Auditor-General was \$373,416.25, and the number of dealers, 4,203. In 1886 the amount of tax was \$1,186,366.95, and the number of dealers 4,759. Previous to the passage of the act there were many more saloons, but we cannot readily state the number. Ten counties have voted on the question of local option, in all of which the decision has been against the traffic, generally by good majorities. Ten more will soon vote, with probably the same result."

It will be seen that the tax-law statistics given by the Governor are those for the year 1886, but the tax at that time was \$500 and \$300 where in the amended law it is \$500 and \$800. The latest figures on local option give fourteen counties which have decided in favor of prohibition. As to the number of saloons existing before the tax law was passed, we are able to give them without the Governor's aid. After twenty years of prohibition, Michigan had in 1874, 6,444 saloons, or 1 for every 207 inhabitants. The tax law was passed in 1875, and in 1876, one year after it went into effect, the number of saloons had been reduced to 4,867, a decrease of 1,577. In 1877, a further reduction was made to 3,996. In 1882, six years after the law went into effect, the number had fallen to 3,461, or 1 to every 536 of population, a decrease of nearly 50 per cent. If the ratio of 1874 had been maintained, the State would have had in 1882 8,966 saloons, and would have to-day at least 10,000, instead of 4,203. It will be seen that the number for 1886, in spite of an increase of more than half a million in population, is 2,241 less than it was in 1874, when the State was under a prohibitory law.

The official report of the Chief of State Police to the Rhode Island Legislature, setting forth the failure of prohibition, contains some instructive reading. The reports to the Chief from his subordinates in various parts of the State are classified according to the information which they give, and in the class of those who "report no complaints, and assign reasons therefor," appears the following from the Town Sergeant of Glocester: "I arrested one man a year ago for keeping a common nuisance, and I lost the case, as the best

men in the town, even to the President of the Council, testified against me. For the lack of support, no arrests or seizures have been made by me, as the majority of the town is in favor of liquor." Commenting upon this frank avowal, the *Providence Journal* says it "pithily states the real cause for the failure of our prohibitory legislation," and that the general truth which is meant to be conveyed by it "is undoubtedly applicable to the State as a whole," and adds: "While, of course, it is not true that a majority of our people are 'in favor of liquor,' it is certainly true that a majority are not giving the law any support, or the enforcing officers any encouragement to do their duty. They are not giving it because they do not believe, after the experience they have had, that prohibition is a proper or practical method of liquor regulation. That being the case, no amount of amendment or addition can make the Prohibitory Law a success." This is the lesson which has been taught over and over again—that prohibition laws cannot be enforced except where public sentiment in their favor predominates.

Prince Bismarck's Military Bill has been passed without a dissentient voice. Under it he will, as he himself has said, have about a million of men for service in case of war on the French frontier, a million on the Russian frontier, and a million in reserve. Neither he nor anybody else has given the slightest intimation as to the period when the necessity for these precautions will pass away. It will certainly not be in his lifetime. As long as the French refuse to resign themselves to the loss of Alsace and Lorraine, and the Russians maintain that they have rights which are still unrecognized in Bulgaria, Germany and Austria will probably have to remain armed as at present, and in both countries the military art will continue to make the tremendous drafts on the national stock of talent, both scientific and administrative, which it is now making. This is really almost a greater misfortune for the community than the mere material loss inflicted by the withdrawal of large masses of men from peaceful industry or the expenditure on the material of war. Bismarck truly said in his speech that no other nation had such a supply of military officers as Germany—that is, such a supply of men of training, capacity, and character for the conduct of armies. But this simply means that in no other country is there so large a body of the ablest administrators, and most ingenious contrivers, and most careful observers, and most industrious and diligent brain-workers, devoting themselves to perfecting the means of destroying life and property at short notice. This is the kernel, in fact, of the whole European situation. This system of great armaments is as yet only about twenty years old. It is still too soon to judge what its final effect on European society and politics will be, but it will certainly be something very novel, and very unlike what people looked for when the steam engine first began to excite the imagination of social philosophers.

"THE FLORENCE MESSAGE."

Now that the "Florence Message" from Mr. Blaine has been accepted by the bulk of the party as his definitive retirement from the Presidential arena, the process of construing it in the light of subsequent events, which all Mr. Blaine's utterances have to undergo, has already begun and is progressing rapidly, with very entertaining results. In the first place, most people are much impressed, and his friends are naturally a little dismayed, by the account he gives of the state of things which will be witnessed after his departure. The whole of his letter, barring one short paragraph, is taken up with an account of the bright future which awaits the party after it has lost his services as a candidate. This, of course, makes it appear that those who thought him absolutely necessary to its success made a terrible mistake, and that it could have very well done without him all along.

Another very curious passage in the Message is that in which he asserts that "one thing only is necessary to assure success—complete harmony and cordial coöperation on the part of all Republicans." This has been by no means the understanding of the matter on which the party managers have acted of late years. There is nothing they have more carefully guarded against than "harmony," for whenever the Mugwumps showed any sign of willingness to come back, they have been warned off, and any party candidates they have supported have been sedulously "knifed." The managers have, indeed, ever since 1884, held and preached that "the one thing necessary to assure success" was not "harmony," but Blaine, and that nobody could be a good Republican, no matter how much he liked harmony or coöperation, if he did not like Blaine. This modification of the creed by the Master's hand, naturally, therefore, excites surprise as well as sorrow.

Other views of the letter are varied and interesting. Mr. Depew, while lost in admiration of Mr. Blaine, and liking the Paris Message for its "picturesque peculiarity," maintains that the Florence Message "must be interpreted by the facts and circumstances which have preceded it." As, however, these "facts and circumstances" are only known to a favored few, the work of Blaine hermeneutics must necessarily be confined to a small order of hierophants. We do not suppose there are over one dozen men in the country qualified by training and natural powers to interpret the Master correctly, and of course they are kept very busy. Senator Hawley thinks that though the Message means declination, nevertheless Mr. Blaine may be nominated in spite of it. Mr. Warner Miller was "profoundly stirred" by the Message, and believed the withdrawal to be sincere, but could not be induced to say that it would prevent Mr. Blaine's nomination. Ex-Judge Noah Davis was much moved by it, as "the letter of a patriot and statesman," and thought the Democrats, too, would regret it, because, if they cannot have Cleveland, they must, the ex-Judge thinks, want

Blaine in the Presidency. Mr. Jesse Seligman was "enthusiastic" over it, because it increased his admiration for Blaine, and made him want him for President more than ever, and declared that he was needed in Wall Street to revive business. There was "almost grief" at the Produce and Cotton Exchanges, the *Tribune* says, over the Message, which, we suppose, resembles grief as the mist resembles the rain. Police Commissioner "Steve" French felt quite certain that the Message was sincere, but appeared entirely reconciled to the situation. Commissioner "Johnny" McClave took the same view, was afflicted by the withdrawal, but was certain it was "final." Mr. Edward Mitchell mourned over it too, but saw that it would lead to "unity." Ex-Attorney-General Leslie W. Russell also thought the Message "final," as did Gen. John A. Foster, but hoped "the Convention would override his (Mr. Blaine's) wishes as they did Garfield's," whose nomination, it would appear, was made in spite of his kicks and screams. "Tom" Platt was also profoundly afflicted by the news, but was convinced that Mr. Blaine must now be considered out of the race. The *Tribune* also discovered great disappointment among the temperance people. Albert Griffin of the National Republican Saloon Committee did the "voicing of this sentiment of regret."

We might greatly multiply these citations from the leading Blaine organ. They all go to show that while the sorrow in the party over the Message is deep and universal, it is also for the most part sorrow without hope. Almost everybody who is consulted, after the first burst of grief is over, expresses his firm belief that a man like Blaine could never be induced to change his mind, that he is as much out of the race as if he were dead, and that the party must now go to work with aching heart to fill up the void. It is proper to remark, however, that a Washington correspondent telegraphs "that the subject is not closed, and that the letter is to receive its fuller explanation in some additional statements which will not be made public for some days." We have little doubt this is true. No matter what statement Mr. Blaine makes, an additional statement is sure to come in a few days, but in this case it will not affect the situation. The curtain has fallen, and it is only a very small circle of admirers whom Mr. Blaine made conspicuous, and who will never be conspicuous again, who wish to have it raised again. The lights may be kept burning till the house empties, and the house may empty slowly, but the play is over.

SOUTHERN HOMICIDE.

THE editor of the Knoxville (Tenn.) *Daily Journal*, of whose manful fight for his life at the church door on Sunday we gave some account a fortnight ago, is apparently dissatisfied with our comments on that tragic occurrence, for he has sent us a much-marked copy of his paper containing an answer to our criticisms. What he objects to is in the main the

inferences we drew or appeared to draw from the fight, as to the condition of Southern sentiment on the subject of homicidal encounters and the carrying of concealed weapons. He says we are "disposed to magnify every violation of law in the Southern States and hold it up as an evidence of a general demoralization of Southern society." This is very far indeed from the truth. On the contrary, we have for many years, while commenting on Southern readiness to shed blood about trifles, endeavored to guard against the inference that the homicidal tendency was evidence of "general demoralization." In fact, one of the most surprising things about it, we have always thought and said, was that it existed in the midst of a civilization in other respects so high. For instance, in the present case of the editor of the *Journal*, we should not in this part of the world expect a man who carried a loaded pistol in his pocket on Sunday, and was expert in its use, to go to church at all. But at Knoxville the editor, although he knew that some desperate fellows were on his track, instead of having them arrested and bound over to keep the peace, went armed and ready for them to his place of worship, and was able, by his energy and activity, to kill one and wound another at the door of the sacred edifice, though himself wounded severely. There is an incongruity about this sort of thing which strikes the Northern mind as very odd. One finds it difficult to realize that men who are so constantly armed, so ready to use their weapons in private quarrels and fight for life in the public streets, wear black broadcloth and buy their meat at the butcher's. One rather expects to see them wearing an arsenal in their belts, and a brilliant red jacket and beautiful white petticoats like an Albanian or Montenegrin.

The Knoxville *Journal*, curiously enough, thinks it answers our complaints about Southern customs in this matter of homicide and deadly weapons, by pointing out that there are many crimes committed at the North; that a farmer was recently waylaid, murdered, and robbed in Ohio; that "not long ago a woman was found murdered in New Jersey," and that "only last week a man killed his own mother in the city of Brooklyn with an axe." All this shows a curious inability to comprehend what the Northern charge against the South is. Nobody maintains that ordinary crime, murders, robberies, and the like, are not as common at the North as at the South, and, indeed, much more common. What we charge is, that encounters with deadly weapons between more or less respectable men, in the public streets, are disgracefully frequent at the South, though much less so than a few years ago; that men of good character and standing, instead of appealing to the police, respond with hideous readiness to the invitations of bullies and rowdies to engage in single combat with them in the public highways, and discredit American civilization by butchering each other like Zulus or red Indians.

If the Knoxville *Journal* could give us some examples in this part of the country of furious encounters with knives and pistols

between prominent lawyers, or doctors, or merchants; if it could show that when a litigant assaulted a judge for deciding against him, the judge had to commit suicide to escape the shame of refusing to fight a duel with the blackguard, or to shoot him from behind a fence, as happened two or three years ago in Kentucky; or that a deacon or elder, when he had a falling out with a man, made no scruple of warning him to go armed, in order that he might be attacked on equal terms, as now and then happens at the South; or, in fact, that murder readily occurs to decent men in good social standing at the North as a remedy for trifling social wrongs, then indeed it would have us on the hip.

We admit there has been a great improvement at the South in this matter within the last seven years. A prominent man in South Carolina has lately had the courage to bring a suit for libel, instead of sending a challenge. Similar things have occurred in other parts of the South, and they show great progress. But that there is still considerable room for improvement the Knoxville editor's way of meeting his assailants shows, as does also an article which, curiously enough, he prints in his paper immediately before the one in which he answers us. This article comments on "the shooting of Editor Ellis of the Birmingham *Hornet* last Saturday," and it endeavors to show that Editor Ellis had but little to complain of, because he "abused everybody who crossed his path. His strong point was vituperation, and whoever incurred the displeasure of the editor was made the object upon which filth was emptied by wholesale." Now, we have many such editors in these parts, but nobody thinks of murdering them. Doubtless some of them richly deserve to die, but members of a civilized community, if rightly constituted, refuse to inflict capital punishment on any man, in their own quarrel, without a proper trial by a legal tribunal. One of the inconveniences to which a man has to submit when he becomes a member of such a community, in return for countless benefits, is daily contact with many people who, he is satisfied, are not fit to live. But any one who cannot put up with this inconvenience is really a savage, no matter what kind of clothes he wears.

FROUDE AND MARX.

MR. FROUDE's book on the West Indies, which we reviewed last week, and which is really a political pamphlet embellished with picturesque descriptions of travel, brings out very strikingly the close agreement of the Socialist and Carlylese philosophers on one point. Mr. Froude, and all his school of political thinkers, are disgusted with representative governments and deliberative assemblies. They would abolish them everywhere, except possibly in England. The orators by whom these assemblies are swayed they consider little short of a nuisance. They would have all races, beginning with the blacks, ruled by able administrators, regulating everything out of their own head, and, if possible, feeling more or less pity and contempt for those over whom they reign. The

possible exceptions to this rule are Englishmen and Americans, though about the Americans we are not so sure. But all other men are summoned, with more or less energy, to provide themselves with masters, if they wish to escape both temporal ruin and eternal damnation. They must give up jabbering and consulting, and learn to obey. They must throw their orators into the sea, and put good admirals and generals in their places. What is wanted in the West Indies, for instance, is not parliamentary institutions, but a batch of austere and determined governors who would "make the niggers mind," or "stand round," as an old Southern overseer would say. The Irish in these matters are much in the same boat as the blacks. If they knew what was good for them, they would be clamoring now, not for home rule, but for a peculiarly stern viceroy who would govern them in the Anglo-Indian fashion. The governors, of course, would see that they were industrious, that they did not talk too much, that they did not waste their money, and that they took as nearly an English view of life as they were capable of.

The Socialists would organize society in very nearly the same way. We do not believe they are as hostile to talk as Mr. Froude, and they care much less than he does about political arrangements. But they agree with him thoroughly as to the unfitness of most men to manage their own business. They are even more opposed to home rule than he is, for they would not let anybody rule his own home. They would, if they could, provide administrators who would take charge of all the "instruments of production"—that is, the land, mines, houses, machinery, and railroads—and then tell us all what kind of business to engage in, in what manner we should carry it on, where and how the product should be sold or disposed of, and how the money or other consideration received for it, should be spent. In fact, we think it would on the whole be worse to be a "nigger" or an Irishman under Karl Marx than under Mr. Froude. There would be even more government, and the governors would not be nearly such gentlemanly men as Mr. Froude's.

It will be seen from all this that, widely as the two schools differ in the view they take of human society, they agree in making tremendous demands on the exceedingly small stock of administrative talent with which Providence has thought fit to endow the human race. If Mr. Froude had his way, and, after getting rid of the parliaments and the talkers, were to undertake to equip every community with a really competent ruler, it is not too much to say that he would need in the British Empire alone fully 1,000 men of the first order of ability. They would all, too, in order to avoid the danger of frequent changes, have to be in perfect physical condition, and very careful about their diet and clothing, and very pure in heart. In fact, Washington after Yorktown, or the Duke of Wellington after Waterloo, is about the sort of man who would pass a Carlylese examining board for a gubernatorial place. On the question how these govern-

ors are to be found Mr. Froude is silent, from which we must infer that the process is an easy one, and that the scarcity of Washingtons and Wellingtons in the early part of the century was due simply to inadequate search. With our present advertising facilities, they would doubtless be forthcoming in great numbers. We should only have to put a "want" into the *Herald* or the *World*, and they would appear in swarms with best recommendations from their last places, and no objections to the country.

One is puzzled in the same way in reading Karl Marx. A child can see that after the capitalists were all hanged or banished, and the instruments of production seized upon, the "job" would still have to be "bossed" by somebody. In fact, we should then need fully as many bosses as there are now capitalists, and, as the stimulus of private interest would be wanting, they would have all to be men of the highest capacity and character—that is, they must be in administrative talent equal to our best railroad presidents, in morals to the best of our bishops and other clergymen, and in sympathy and tender-heartedness to the best mothers of large families in the country. To get an adequate idea of the kind of work that would devolve on them, one must imagine one's self bound on getting up every morning to see that the inhabitants of one large New York block attended diligently to their business during the day, gave every man his due, were properly provided with food, clothing, theatre and car-tickets, that their milk was pure, and that their water ran on the upper stories, and the plumbing was in good order.

Neither Marx nor any other Socialistic writer, any more than Mr. Froude, gives us the slightest hint where this kind of talent can be found in the needful quantity. We presume that they, too, would rely on advertising among the "wants" in a morning paper. That the responses would be numerous is of course certain; but how would the selection be made, and who would watch the inspectors after they had taken office, to see that they got up in time in the morning, kept their accounts properly, and had no private stores of dainties and no favorites among the workers?

We must do Marx and his fellows the justice to say that they do not hint that they themselves would be good men for the place. With Mr. Froude, on the other hand, there is no such modesty. No reader can lay down his book without feeling that he knows at least one man who could promptly pacify Ireland or regenerate the West Indies, and who could, if called on in time, even save the British Empire from Gladstone and the orators.

COERCION IN JAPAN.

JAPAN has not yet exhausted her resources of surprise. At the end of 1885 she crowned the series of revolutions begun in 1868 by apparently eliminating the Asiatic features of her Government. The triple premiership common to China, Corea, and Nippon was abolished; several courses of official inter-

mediaries between the throne and the people were removed, 8,000 unnecessary office-holders were discharged, and her ministers of state were appointed by and made responsible to the Mikado. Young men educated in Europe or America were made the chief executive servants and closest counsellors of the Emperor, who became more than ever an actual ruler. Ito, born in 1840, for a while at school in England, and somewhat noted as a speech-maker in the United States in 1871, became "Minister President of State." All this was in the direction of healthy reform, and in the spirit of the revolution of 1868, as embodied in the oath of the Mikado to form a government based on public opinion.

The closing days of 1887, however, have seen a different and disappointing state of affairs. On the 26th of December, a flash of lightning, followed by a roar of thunder out of a blue sky, an imperial rescript dated December 25 was published. It laid a ban on all secret societies and assemblies, and authorized the police to put a stop, without recourse, to open-air meetings. With the sanction of the Minister of Home Affairs, they were to warn away, deport, or imprison all suspected persons living within eight miles of the palace. To the Cabinet were given full powers to "proclaim districts imperilled by popular excitement," and practically to put the whole body of the people therein under martial law. The interpretation was not long wanting to the text, for within a few days after its issue several hundred persons—children, boys, and men—and these mostly from the province of Tosa, were summarily removed from Tokio or cast into prison for not instantly obeying the police. The suspects are to be under surveillance for a period of from two to five years. This means that even their private letters will be opened, and their lives made a burden. It means also that the able men suspected will be politically disabled until after 1890. Ostensibly, the cause of this high-handed act, shameful even in a despotism like that of Japan, is the discovery of a plot to murder Count Ito, the Minister President of State. As simple fact, it followed on the appearance in the capital of a deputation of overtaxed people who came to petition for redress.

To a close observer of Japanese affairs the edge of surprise is taken off by a study of certain recent events which seemed as surely prognostic of some sudden political change as the subsidence of water in a well forebodes an earthquake. That we may appreciate these, it is only necessary to know the ruling principle and secret springs of Japanese politics. The Mikado is still a fetish, and whichever party holds his person is the Government, and the only legitimate expression of "the will of heaven." Who ever opposes this body-guard in power is a *chō-téki* (imperial enemy, traitor). In all Japanese history, no noble, knight, gentleman, or commoner ever attempts to seize the throne; the ambitious man aims only to get possession of the Son of Heaven. This done, and his former keepers beheaded, a new government is formed. In

1868, in Kioto, a few clever leaders of the Satsuma, Choshu, and Tosa clans were able to do this, and to upset the established order of two and a half centuries, even the Tokugawa shogunate in Yedo, and ultimately to abolish the whole feudal system. In the flush of their triumph, they made the boy Mikado take an oath before gods and men to form a government based on public opinion. They were Liberals then, but revolutions move faster than the men who start them. Busy for years in crushing three great rebellions got up by "*chō-téki*," who wanted the Emperor to have new counsellors, disappointed in their foreign diplomacy, sobered by their tremendous responsibilities, these once hot-headed Liberals reverted to an ultra-conservative type, even while the opinion of the reading classes moved towards democratic ideas. Only after they had filled the prisons of Japan with editors and men of learning, and when the public pressure was becoming dangerous on all sides, did the Mikado's keepers yield. In 1881 they reaffirmed the imperial promise that a parliament should be assembled, and named the date, 1890.

Almost to a man the joyful Liberals believed that this would be on the British model. Hence they kept silence even when the office-holders converted themselves into noblemen, with fat salaries and allowances, and profusely distributed decorations to themselves and their foreign favorites. This they did because they saw that material must be supplied for the upper as well as the lower house of the Parliament to be. Patiently, too, they bore both the restrictive measures and the grinding taxation, even while companies of political favorites were annually junketing through Europe at a cost of many tens of thousands of dollars. All this time the Government, consisting by a large majority of Satsuma and Choshu men, became more closely centralized. The Tosa people, being as a rule men of the Liberal party, were left out of office.

Ito, visiting Europe, became fascinated with Bismarck and the Prussian methods of doing things. On his return a marked German influence was noticed. Germans were employed as teachers and advisers at court, and it soon became evident to the liberal Japanese patriots that the Prussian system, with ministers responsible to the sovereign, instead of the British method, which makes the ministers responsible to Parliament, would be chosen as the model for Japan in 1890.

To the Liberals, hoping for real representative institutions, this was rank treachery; Ito and his sympathizers had turned even the imperial oath into perjury. To root despotism still deeper, and make militarism still stronger, under the outward guise of Germanism and civilization, was a blow to their hopes for which the thoughtful men of Japan were but ill prepared. It is not, therefore, strange that plots against the life of the Mikado's ministers were rife; or that, on the other hand, the official espionage became more elaborate, the centralizing measures more stringent, and iron-handed despotism more openly avowed. Japan's Government for

centuries has been that of "despotism tempered by assassination." Ito, who had seen most of his predecessors in high office made the assassin's target or the actual victims of his sword, was ever on the alert, knowing well that if "a vote of censure" were moved upon him, it would be in the usual form of assassination. If "his Majesty's Opposition" were successful; he and his colleagues would be beheaded. In the lack of a congress, parliament, or free press, this is the Asiatic method of asking for the resignation of obnoxious Cabinet officers.

No doubt plots were really made against the lives of the men who have forced the last imperial rescript, and by exile and semi-imprisonment of their rivals and enemies purged away the objectionable elements which might arise in the kind of parliament they want in 1890. Having turned Tokio into a camp, they yet find it necessary to do considerable beheading among the troops, who are at intervals suspected of aiding plotters. Only a few weeks ago the blood-pit was well moistened. Having crippled the once brilliant scheme of national education by spending from the imperial treasury less than a million dollars a year in this direction, and seventeen millions, or nearly one-fourth of the whole revenue, on the army and navy, they have also pushed forward a railroad system notoriously unnecessary, in order to have military roads, and by means of them to concentrate troops quickly at any point. As a final stroke, preparatory to this last characteristically Asiatic move, they succeeded in corrupting the foreign press. The chief newspaper at Yokohama has for years been under subsidy from Tokio, in the form of a large subscription, paid for out of the imperial treasury. Until a few days before the fateful Christmas Day of 1887, however, the other journal was pouring out its usual steady stream of criticism, to the exasperation of the Cabinet. It exposed, sometimes with harshness, but always ably, the shams of "statesmen" who were bidding for the sympathies of civilization. Suddenly, as readers of this long critical sheet noticed, its tone became as genial as a tropical zephyr. The secret was soon out. Its proprietor had earned leisure and coveted opportunities of travel by accepting a handsome salary from the Japanese Government simply to stay away. It now justifies and excuses even this Coercion Act. Accordingly, the comments of both these papers on the rescript, with its arrest, exile, or imprisonment of from 500 to 900 persons—acts which quite equal the worst in Russia—are the laughing-stock of both foreigners and natives. With the native press muzzled and the alien press corrupted, with a large army and fine navy at their back, and reverting, as they have done, to the vices of feudalism, the ministers now in power are masters of the situation.

The prospect of Japanese absolutism becoming a constitutional monarchy, or her people having any real share in the functions of government during this century, are now exceedingly remote. No doubt the advisers of the Emperor have the right to protect them-

selves, knowing their dangers. Still, so long as such methods are even supposed necessary, it is an idle dream for Japanese to imagine that Western governments will yield their extra-territoriality claims, or allow their citizens to come under such risks. The best friends of Japan can but hope that the recent measures are the result of overstrained nerves, and will by their authors be allowed to fall into "innocuous desuetude." If, however, such acts are repeated, the world will not be deceived as to the real character of Japan's much-boasted "civilization."

VOLAPÜK. —II.

UNIVERSITY OF MISSISSIPPI, January.

THE grammar of this new language is very brief. But if Volapük has come to stay sure enough, the syntax will assuredly have to be enlarged, because a fuller treatment will be demanded. A few points may be referred to here. As to the cases, there are four, as in German; but the question arises: How are different nations to be made to harmonize their varying conceptions of case relations? Schleyer says (p. 17) that his language "has neither an ablative, nor an instrumental or prepositional, local, causative, or negative (as the Lapland, Latin, Russian, and Sanscrit). For these cases the appropriate prepositions (usually with the nominative) are employed." He rejects these cases as unnecessary, but retains his German cases. If "Volapükists" can use prepositions to express *with*, *from*, *by*, why not do the same for *of* and *to*? How are we all to be brought to think *of* and *to* in the same places? Those who speak English will naturally consider their transitive verbs as followed by the accusative, and will append *i* to the nouns. "Notify the man," "Thank the man," "Ask the man." In these places we should undoubtedly use *mani* in writing Volapük. But in "Ask the man," a Frenchman would, of course, write *mane*, *e* doing in Volapük what *à* did for him in French. In "Thank the man" both the French and the Germans would write *mane*. The Volapük Almanach has several examples of mercantile letters (*Handelsbriefe*). One of them begins: "Wir haben die Ehre, Ihnen anzuzeigen," and for *Ihnen*, *oles* is given—*i. e.*, *ol* = you (du); *ole* = dat. sing. to you; and *oles* = dat. plural. In another letter we find "und danken Ihnen," and again *Ihnen* is *oles*. What would make a London or New York correspondent write anything but *olis* in these sentences?

The greatest curiosity will naturally be felt in regard to the verb, and just here is where this new language is in greatest danger of coming to grief. What sorts of renderings are given to such a multitude of forms? and in what state do we find the syntax of the verb? In answer to the first question we reply, knock off about a quarter of a million forms, by remembering that the "aoristic" formation in *i* just duplicates the other forms, and in translating add "constantly" to represent it. *E. g.*, in the verb to love, half the forms denote constant affection, while 250,000 forms are reserved for inconstant lovers. One very peculiar form of affection must be noted: "to love (or be loved) multilaterally." (Seret, p. 44, and p. 51). In fact, "multilateral" English is the only kind we can think of at all suited to such a vast system of inflection. "For to (shall love)," "for (to shall have loved)," are translations given to two of the supines (p. 45). "To love (just loving on)" renders an imperative-infinitive. "Be a loving one!" affords an example of an imperative-participle. If such imperatives seem at all

shadowy, there is a "substantial imperative" given on p. 44. "Love govern!" translates its present tense. "Love must have governed!" is the perfect. For a future and future perfect imperative we have "I shall have to love constantly," and "I shall have had to love constantly." "A loving that had been" is an instance of a pluperfect infinitive. "Up to be loved!" shows us a passive imperative-infinitive. To show us what his "Jussiv" is capable of, and at the same time to afford a conspicuous example of the conciseness of Volapük, Schleyer gives the following: "pujelobsöz! wir sollen solche sein, die werden geschützt worden sein! (1 wort statt 9!)." "We shall be such as shall have been protected" is a form of imperative hardly adapted for a world-language in which no uncertainty or confusion of thought is to enter. And even this, no doubt, admits of improvement. If an Englishman is set upon by a foreign mob, with no mode of communication except Volapük, and if the above startling command has failed to cow his assailants, he has only to insert one letter to assure them that Britannia always protects her children. If he shouts "pujelobsöz!" (I shall be such as shall have been constantly protected), with as much emphasis on *i* as can be given in a language that always accents the last syllable of its words, he will probably find that "abroad" will recognize his rights.

Let us see what Schleyer does with his moods. He forms his subjunctive by appending an unaccented *-la* to the verb and personal ending. His common rendering for it is *möchte*. Seret gives *might* with the following examples to illustrate its use: "That you might show: that she might lock: if it might happen: you might have halved." Spielmann translates this *-la* form *ich würde schreiben, du würdest schreiben*, etc. An interrogative subjunctive is provided for, and Seret gives "if you had not been animated" for *möchten sie nicht beseelt haben?* Schleyer adds the examples, *möchte man dabei sein werden? möchte es ein solches sein, welches das Papier gerötet hatte?* for which the English translator gives no equivalent. If our notion of the proper range of subjunctive constructions is by this time a trifle hazy, we have these additional examples of the interrogative construction: "Do I encourage? Did they rob? If you had answered?" this last as the rendering for *hättet Ihr geantwortet?* Seret is not "all too" happy in his translations of the German subjunctive, strong as he may be in Volapük.

The treatment of the subjunctive will further illustrate one of the great difficulties in the way of a universal language, the difficulty, namely, of getting different peoples to look at the same thing in the same way. Seret's handling of the subjunctive we have already seen. Sprague's only account of it is its use after *if*, and the same is true of Dornbusch's translation of Kerckhoffs's abridged grammar, in which we find the added statement: "It is rarely used in Volapük." But surely we are not prepared to restrict ourselves in the use of conditional sentences implying that the real state of the case is just the reverse of the way the conditional sentence puts it—for the books seem to limit the subjunctive after *if* to "suppositions contrary to fact." If Volapük has come to stay, the subjunctive is bound to be used freely. Again: Schleyer tells us (p. 17) that his language prefers direct discourse to indirect, because of the greater clearness of the direct form, and—note this—"in order to avoid the too frequent use of the *-la* of the subjunctive," showing that he evidently had in mind other uses of the subjunctive than its use in "unreal" conditionals. And then on p. 47 we see him drop as naturally as possible into this very construction, in rendering into Volapük "Your friend is said to have

come" (dein Freund soll gekommen sein: *sgon, das flen olik ekömom-la*).

As a note under the "Konjunktiv," Schleyer provides for a "Konditionalis," with the affix *-öv*: *binolöv, du würdest sein*. For this Spielmann would give *binol-la*, which, as we have seen, Schleyer would translate *du möchtest sein*. The world will assuredly demand something more satisfactory than this in its universal language. As further specimens of Seret's fine perception of the niceties of language, we note that on page 42 he translates the optative in the singular by *may I love, mayest thou love*, etc. When he reaches the plural of the same tense (present), it becomes "that we may love, that you may love," etc. Following this is a "N. B.," telling us to mark the difference between *māgom löfön, he may love, löfömös, may he love!* and *löfom-la, that he might love*. On page 53 we have the optative "sanomös, he may cure! (not: he might cure!)" while on page 51 the opt. pass. *pälöfomös* is rendered *that he might be loved*, though it is only fair to say that the *might* in the last sentence is the rendering for the *ä*, the sign of the imperfect.

In any language the chapter on conditional sentences is always of interest to a scholar. In Volapük it is (as yet) a short one. The word for *if* is *if*, and Seret says the use of *if* is the same in both languages, and gives the example: "If November comes, we get snow." The English does not aid us to decide whether this refers to the future, or whether it is a general statement made in the present tense. The rendering shows it to be future, and classical exactness is shown in the use of the future perfect in the protasis: *if ukömom novul, ogetobs nift*. The reader will remember that *o* is the future vowel, and *u* the future perfect vowel. Following this is another example: "If you come, I'll give thee my book." And to our surprise we find the present tense in both clauses. On p. 38 in Seret we find this paragraph: "Would, in conditional sentences, is expressed by the imperfect and the pluperfect tenses of the subjunctive mood (*-la*). To express it in the present, the perfect, and the future tenses (as, for example, I would be one that loves, that has loved, shall love, shall have loved, is loved), such is done by adding *-öv* (*v* of *vilön*) to the person of the verb. Ex. If one heard me (listened to me), I would be one that made the whole of mankind happy; if obi lilonöv, binoböv beläböl menadi lölik (7 Volapüka for 15 or 16 English words)." Such teachings in regard to subjunctives and conditionals as we gather from the two books, remind us of an answer given by a college student on an examination: "Lucid" is when a thing is turbid with light." Evidently there is some work still to be done by philologists in the realm of Volapük syntax.

In the matter of sounds, any universal language has great difficulties to contend with. Schleyer rejected both *th* sounds, but retains the French *u* (*ü*). But did he not know that it is almost more than English mouths can accomplish to frame to pronounce this *ü*? We have heard his language called Volapuck, Volapeek, and Volapuke (*u* as *you*); we doubt if we have ever heard it pronounced in a way that would satisfy Schleyer. And the trouble is that distinctions of meaning are based upon giving this sound correctly. In his pronouns Schleyer has *ut, üt*, and *it* for *that* (demon. pron.), *that very* (*ebender önerp*) and *self*. Does he think he can get the English-speaking world to call *it, eet?* or *if, eef?* *Fut* and *füt* are both given in Seret's vocabulary as = *foot*, without any hint as to a difference. In Schleyer we find *fut* as a part of the body and *füt* as a measure. It is perfectly true

that if he had rejected sounds impossible or difficult to the various peoples, he would probably have been reduced to an exceedingly slim alphabet. As it is, with one of twenty-seven letters, he discards both the *th* sounds, several of our *a* sounds (*at*, *all*), the *oi* sound (*boil*), and *w*. Only a few words have *r*, so that *fio*=flower, *lapin*=rapine, *fien*=friend, *blod*=brother, *plek*=prayer, *blek*=break, *blef*=brevity, etc. Of the four sounds seen in the gradation *azure*, *ashore*, *age*, and *hatch*, Volapük recognizes only two, *j*=sh and *c*=j. The four-fold gradation is easy enough for us, who find no difficulty in distinguishing *Jews* from *choose*, and *joke* from *choke*. But a German is very apt to call himself a *cherman*. As Schleyer thus omits some of our most familiar sounds, and retains others that are a stumbling-block to us, other nations will find the same thing true for their language. To meet such difficulties Schleyer has a larger world-alphabet of thirty-seven letters for the purpose of "interpreting sounds and accents peculiar with some people or language."

When we come to the description of the sounds of Volapük, we are impressed once more with the impossibility of learning sounds out of books. Schleyer says, pronounce *e* as in German *es* and English *fell*. Seret gives *a* in *sale* as its equivalent, and this is undoubtedly right. Schleyer says, pronounce *i* as in German *ihm* and English *lip*! For *o* he gives German *Lob* and English *lock* as examples of the same sound; *u* is illustrated by *nur* and *pull*. We once heard a Scotchwoman ask a man if he wanted his *fool* (full) name painted on his trunk. Probably Schleyer had heard *pull* rhymed with *pool*. He tells us *ä* is not to be sounded like *e*. But Seret says the sound of *ä* is given in *any*, and Schleyer says *e* is sounded like *e* in *fell*. Nor is the matter made less confusing by his saying that *e* in German *es* represents the sound of *e* in Volapük. In what part of Germany is *es* pronounced to rhyme with our word *ace*? Again, since the largest percentage of his vocabulary is based on the English, the millions of people who speak English cannot but feel tempted to pronounce *fät* *fate* when they find that it means "fate." But as the pronouns *ät* and *et* mean different things, and as in the verb *ä* is the vowel for one tense (imperfect) and *e* for another (future), it is necessary to get these sounds accurately. We are glad to see that Schleyer requires his own people to make some difficult sounds. How are Germans going to distinguish *cid*, *chisel*, and *cit*, *cheat*? or *fed*, *treaty*, and *fet*, *fertility*? or *leg*, *genuineness*, and *lek*, *echo*? One other point we will mention as showing what the chance is of getting sounds from books. Schleyer gives Volapük *v* as equivalent to English *v*, and to German *w* in *webe*. Seret actually gives Volapük *v* as equivalent to *w* in wish! But in the following words, *sval* (swallow), *Schwalbe*, *svan* (swan), *svid* (sweet), *svim* (swim), *svin* (swine), and *svip* (sweep), the temptation is very strong to do as he says, and pronounce *v* like *w*.

The claim that in Volapük each letter has only one sound is not strictly correct. On page 16 Schleyer makes a distinction between *-ös* and *-ös*. We are to pronounce the first with long *o* (*ohs*), and the second about as *o* in *toss* (as *toss* would be pronounced in German). The "polite" pronoun "you," when it refers to one person, is given by the ending *-öns*—i. e., *öhns*; but when it refers to more than one, the same ending is *-öns*, with the short sound as given above. This useless encumbrance, we may add, was done away with by the Munich Congress. *S* has the two sounds we are all accustomed to. For *c* only the sound of our *j* is given;

but it is evidently intended to include the *ch* sound (*church*). As *cem*, *cif*, *cop*, and *cüt* mean *chamber*, *chief*, *chop* (hew), and *cheat*, and evidently came from the English, it can hardly be that we are expected to change the sound from *ch* to *j*. In *cog*, *joke*, we have the same initial sound in both languages. But as Schleyer has no *cok* in his vocabulary, it looks very much as if his German pronunciation of final *g* overcame him, and as if he wrote *cog*, but felt *cok*.

One point more. Among the various defects of existing languages that Volapük, according to Schleyer, either avoids entirely or seeks to reduce to a minimum, is an excessive number of meanings for words. He instances *Anstand*, *coup*, *bill*. This is evidently a good point to make. When a schoolboy comes upon *bellum*, his mind is at peace; he is pretty safe in translating it *war*. But when he falls foul of *ratio*, he is most likely at a standstill. A world language, in aiming at simplicity here, has a serious difficulty to encounter in avoiding undue inflation of its vocabulary. If each word is to have only one meaning, the number of words will be swelled enormously; and this huge vocabulary would be rendered additionally difficult from the fact that the same forces that in other languages have given different uses to the same word, would come into play here too, and the world-language would probably find itself "toting double," carrying at the same time a long list of words and a variety of meanings for many of them.

If any of this criticism seems unfair, as directed more against Seret's presentation of Volapük than against the language itself, it must be remembered that Seret's book is the authorized exponent of Volapük for the millions of people who speak English. It is "the second (greatly revised) edition, translated and published with the consent of the inventor," and Seret is a "certified, teacher of the universal language." His book contains the standard lexicon of Volapük, and is on this account essential to a student of the new language. But though Schleyer has been extremely unfortunate in his accepted translator, Volapük is itself responsible for most of the defects we have pointed out. It seems astounding that Schleyer should have sought to impose upon the world his vast verbal system. In its very principle it militates against the manifest trend of the Aryan languages, which is to substitute analysis for synthesis in verb-formation. It is perfectly true that only a very small percentage of these more than half a million forms are needed for practical use, or likely to be practically used. But they are there, and Schleyer counts his verb one of the glories of his invention. And we have not touched upon some important points in which we feel sure Volapük is in danger. In the attempt to squeeze varying idioms into this one mould, we think the mould is going to crack. At the same time we freely concede a great deal that admiring Volapükists claim for the language. One can learn to express himself in it with great rapidity. We have received a letter in Volapük written after two days' study; and any one who has travelled in a country with whose language he was only very slightly acquainted knows how slim a stock of words suffices for actual needs; so that Volapük may prove to be of great assistance, when its study shall have become widespread. We think that Schleyer has made an excellent beginning, and that his language may be made the starting-point of a very useful medium of communication. But the difficulties are not all solved yet, as we have perhaps succeeded in showing. As for Schleyer himself, with his vast learning, his prodigious talent for work, and his great poverty, we feel that he is a man deserving of

our sincere respect and sympathy. We are not only anxious to see his language improved, but we respond with a hearty Amen! to the words with which, speaking of the inventor of Volapük, he concludes his preface to the seventh edition of his 'Mittlere Grammatik':

"Dar 'imel bésere sein ardenlös!"

ADDISON HOGUE.

THE CROFTERS' REVOLT.

LONDON, January 26, 1888.

"ANARCHY IN THE LEWES," "Civil War in the Hebrides," "Raising the Standard of Revolt in the Lewes," are sensational headings, which have been appearing lately in the London papers. I wonder how many Americans know what and where the Lewes is. Until last summer it was to me barely a name. In England it is known to a few sportsmen, and to a few enterprising tourists sent there by Mr. Black's descriptions in the 'Princess of Thule.' Those of the Western Islands to which Dr. Johnson went on his famous journey are much more accessible than they were in his day; throughout the summer there are daily excursions to Iona, Staffa, and Mull, and to Skye. Steamers even run from the mainland to the Outer Hebrides so entirely for the benefit of sportsmen and tourists that their last consideration is the convenience of natives. But the number of travellers who go so far through Hebridean seas is small compared to that of the crowds who, during the season, daily overrun Iona and "do" the Cuchullins in Skye.

Lewes is the furthest north of the Outer Hebrides. As a rule, the papers, like the general public, ignore it. The late disturbances have forced it into prominence. The crofters and cottars marched upon one of the great deer forests of the island and drove the deer towards the sea. They destroyed the fences of a large sheep farm and scattered the sheep. Constables and marines were despatched from the mainland to put down the rebellion. The ring-leaders were captured, brought to Edinburgh, and, to the surprise of everybody, acquitted. The agitation spread to other districts of Lewes, to Ross-shire, to Skye. As a reason for their lawlessness, the people declare starvation is staring them in the face. Naturally interest has been aroused in their condition. That it has not been exaggerated by them even the *Times* and the *Scotsman* admit. Destitution reigns throughout the Lewes, and calls for immediate and radical relief.

An official inquiry has been made into the matter. Commissioners have gone from district to district, from cottage to cottage. They have questioned the people and examined their land. The report of their visit published in the *Scotsman* and the *Times*, like that of the Royal Commissioners of 1883, is cruel beyond belief. An entire population on the verge of starvation; men, women, and children living under the same roof and often in the same room with their cattle; whole families sleeping in one bed, with but one blanket to cover them; children with no clothing but old meal bags; hundreds and more crowded together on the barrenest tracks of land; little patches of cultivated ground squeezed in between the great bare boulders lying on the hillsides—these are the things that were seen in the Lewes. The people are without food, or will be in a few weeks; without money or credit; without hope, save in Providence. The story told of Lewes is true as well of all the Western Islands, of the greater part of the Highlands. I was in the Lewes last summer, and in Harris and Mull and Skye, and many of the smaller islands; I travelled through Argyllshire and Inverness

on the mainland. I did not keep to the tourist routes, but went over roads and to places seldom visited by strangers. I never imagined that in a country supposed to be civilized there could be such human misery, such human degradation. I have seen for myself peasants in France and Italy, slaves at home. The life of the negro in the Southern States was one of luxury compared to that of the Western Islanders. The poor, half-starved *contadini* on the plain of Lombardy have not less to eat than the crofters and cottars of the Highlands. The shepherd on the Roman Campagna may be as rudely sheltered and as badly off for fuel; but with him it is summer, not winter, nine months of the year. The sun rarely shines in the Hebrides even in midsummer; scarce a day passes without rain.

The worst of it is that destitution is no new thing in the islands. One hundred years ago it moved Pennant to pity. Even Dr. Johnson, whose sympathies were all with the laird, was struck by it. A few years earlier the "extreme poverty, idleness, and distress of the people" had made such an impression upon a Mr. John Knox that he became one of the chief promoters of the British Fishery Company, whose object was to bring a new industry into the Islands and Western Highlands, and thus save the people from complete beggary. Forty years ago the *Scotsman* issued a series of letters from its reporter in the Hebrides, which, in the main, were much the same as the reports it has just published. There was at least one brief interval of prosperity, but while it greatly increased the rental of landlords, it left the small tenants or crofters no better off than they were before. Again and again the people would have died of hunger but for the charity of the outside world. Almost every year petitions come from their far northern home for the meal without which they cannot live through the long wet winter. For the last 150 years life in the Highlands has been one long bitter struggle, not of clan against clan, but of an entire people against hunger and want.

When the causes for the present destitution are sought, landlords are ready with their explanation: the Highlands are over-populated; the fisheries for the last two seasons have been failures; the soil is naturally sterile. The people, on the other hand, declare that only certain districts are over-populated. This is true; you can walk for miles through the Highlands and Islands and see nothing but moorland. Since the beginning of the century the Highlands have been made into a desert for deer and grouse. Men and women and children have been driven from many hills and glens to make way for game; from others, to make way for sheep. They have been crowded together on the shores of certain lochs and of the sea, and then blamed for dividing and subdividing their crofts. It is principally against this injustice they are now rebelling. If the men of the Lewes are accused of lawlessness, it must be remembered that they first tried to improve their condition by peaceable means. They sent a deputation to Lady Mathieson, their landlord, and petitioned her for more land. Her answer was one which finds favor among Scotch and Irish landlords: the land was hers, they had nothing to do with it. In the Highlands human beings are of less value than beasts and birds. Occasionally, when their misery is at its worst, their landlord gives them meal or blankets or seed, and abroad is praised for his charity. He spends thousands on building roads and harbors that add to his own comfort, and his philanthropy is extolled far and wide. But if the crofter's miserable cottage and patch of ground interfered with the same

landlord's sport, the crofter was evicted, no matter how faithfully he had paid his rent, how carefully he and his father before him had worked his tiny farm. For years the crofter might pay road taxes, and not even a path was made to his township so long as there was question only of his and his fellow-crofters' convenience. Fishermen might land their boats as best they could; if their wants alone had been considered, the Islands would still be without a pier or a harbor. Until within the last few years everything has been done for the landlords, absolutely nothing for the people.

As for the alleged sterility of the soil, so high an authority as the Duke of Argyll has said that the soil of the Highlands is not naturally barren. The large farms and the laird's cultivated fields prove that he is right. As a rule, the poorest land has fallen to the share of the crofters, and crofts are so small that they have long since been overworked. Of course, there is always a chance of bad seasons. But with more and better land the crofters' harvest every year would not be starvation. It is the same with the fisheries. There are artificial as well as natural reasons for their failure. The fishermen are without boats for deep-sea fishing, without piers and harbors. Only the other day a practical example of their needs was given, when the forces sent to quell the disturbances in a fishing township of the Lewes were obliged to land ten miles off, for want of a harbor.

Through long years of oppression and misery the people have preserved their independence of spirit and natural shrewdness. To-day their landlords tell them their only hope is in emigration. The people's answer is, that until the land at home is cultivated, there is no reason for them to go into a strange country. When the Highlands are fully populated, then it will be time to think of emigration for their sons and daughters. The fact is, the late agitation in the Highlands is but an outcome of the same land war which is raging in Ireland, Wales, and England. The Crofters' Bill of 1886, with its many concessions to the crofters, the visit of the Royal Commissioners, with its enormous reduction of rents and cancelling of arrears, show which side is armed with justice. The Irish have never been so pitilessly rack-rented as the Highland crofters. For years the latter have been burdened with excessive rents and heavy taxes; they have had no fixity of tenure, no chance of redress; they have been the slaves of their landlord and his factor. They have seen their land laid waste and their kinsmen banished. The past oppression is the true explanation of the present sufferings. Charity may tide over the immediate need of the crofters, but until every clause of the Bill of 1886 is enforced, and new and more comprehensive bills are passed; until landlords cease to be slave-drivers, and Highlanders are, for the first time in history, free men—there will be heard the same cry of destitution in the Lewes and throughout the Highlands. N. N.

CARDUCCI AND DANTE.

ALASSIO, January 25, 1888.

LAST year the Italian Government decided to found, in the University of Rome, a professorship of Dante exegesis, in addition to those which had existed for many hundred years in some of the provincial universities. The debates in Parliament showed that the idea of the founders was a political one, and that while this chair was intended to be the highest official literary position in Italy, it was at the same time to be a permanent protest against the

claims of the Papacy to temporal power. With the immediate and unanimous applause of the whole country the appointment was given to Giosuè Carducci, not only because his anti-papal feelings were well known, but because—*pace* Mr. Howells—he is the greatest poet of modern Italy, and at the same time (strange as it may seem) the greatest literary critic. At Bologna, where for many years Carducci has filled the chair of Italian Literature, and where he is the centre of a circle of poets and literary men who have great influence in Italy, strong objections were made to his departure, not only by the University, but also by the inhabitants and the municipal government. For a long time he seemed to hesitate, partly attracted by the position itself and the residence in the capital, partly kept back by the entreaties of his friends; but chiefly because the ideas which he had received after thirty years' study of Dante were different from those of the founders of the chair. He believed that Dante should be treated from the point of view of art, and not from that of contemporary politics. He therefore finally refused it. But the same reasons did not hold when it was decided to put the professorship for a while into commission, and ask four leading Dante scholars to give short courses during the present year. While the others accepted, the Senator Francesco Perez not only refused, but wrote a very foolish letter to justify his refusal, on the ground that, as the author of 'La Beatrice Svelata,' he should have been offered the post originally.

The first lecture of the course was given by Carducci on the 8th of January—"The Work of Dante." As might have been expected, occasion was taken to make a political demonstration, for Carducci was well known as a Republican by conviction (although he does not always carry his doctrines into his poems) and as a free-thinker. In the present delicate relations between the State and the Church almost anything may warrant a demonstration in the eyes of ultra patriots; and even the blindest could see that Dante was a determined opponent of the temporal power of the Popes. Ardent patriots in this century, from Balbo to Mazzini, twisting the meaning of Dante's words, had made his name the watchword in the struggle for Italian unity, although they might as well have chosen Sordello. The real claim of Petrarch, the great seer into the future, was forgotten. To such an extent was this carried that a great critic was able to write:

"Dante had a strange destiny. He was a Monarchist, and has been made out a Republican; he was a Catholic, and has been made out a Protestant; he was a Virgilian, and has been made out a Romanticist; he wanted the German Empire, and has done more than any one else to found the Italian nationality. The Italians treated him as he treated Virgil: they have taken him as a guide, and have constrained him to march in front of them."

This was, perhaps, allowable during the period of struggle, but it is time to restore Dante to the pure atmosphere of art. So Carducci thought when he felt obliged to refuse a professorship founded for political reasons, and so he found himself obliged to say in a strong passage of his discourse.

He had explained his views with regard to Dante in some essays published as long ago as 1874, and his state of feeling may be seen from one of his best sonnets in his latest volume, the spirit of which may perhaps be given even in an unrhymed version:

"Dante, whence comes it that my vows and voice,
Adorning thy proud lineaments, I raise;
That o'er thy verse, which made thee lean and wan,
The sun may set, the new dawn find me still?"

For me Lucia prays not, nor prepares
 For me Matilda fair the saving bath;
 And Beatrice with her sacred love
 In vain ascends to God from star to star.
 I hate thy Holy Empire; with my sword
 I should have thrust the crown from off the head
 Of thy good Frederick in Giona's vale.
 O'er Church and Empire, both now ruins sad,
 Thy song soars up, and high in heaven resounds—
 Though Jove may die, the poet's hymn remains."

Carducci thus began his discourse:

"From the rock where a few ruins on the surface of the soil show us the site of Canossa, from this white, bare, and lonely rock, enlivened neither by shades of groves, nor songs of birds, nor murmur of falling water, if we look about to mountain and valley, we perceive on one side a spur of the Apennines, the rock of Bismantua which Dante once climbed; on the other, in the pleasant Emilia, between Enza and Parma, the waste of Selva Piana, where the most beautiful *canzoni* of Petrarch were written; far off on another side Reggio, happy sojourn in youth of Ariosto; and, lower down towards the Po, Guastalla, the courtesy of whose princes lightened the sadness of Tasso. We cannot help thinking that it was not with out some sort of fate that these memories of the poetic glory of Italy were collected around the rock and on the plain where the rupture between the Church and the Empire seemed to have the air of a fatal drama, the rupture from which came the liberty of the communes, that force of the Italian people which flowered in the arts and in poetry. . . . Papacy and Empire, their discord and their power, were passing away when Dante was born—Dante who does not pass away."

Carducci then goes on to relate in detail the characteristics of the period in which Dante lived; the expiring efforts of the Empire; the struggle of the Papacy under Boniface VIII. to become imperial, and the subsequent captivity of Avignon; the decline of chivalric poetry, French, Provençal, and German; the appearance of the two great Catholic theologians, St. Thomas Aquinas and St. Bonaventura, and of new saints like St. Francis of Assisi; the building of churches in Florence and elsewhere dedicated to the Virgin; the popular movements in Florence, and the rise of Italian tyrannies.

Here the lecturer, speaking of these memories of the victory of the popular party, of the spirits excited by liberty, of the pride of the citizens of the Free Towns desirous to vie with the knights, compares the state of Italy with that of Europe after 1815 in the era of Romanticism. There were the same disappointed hopes, the same reaction against the brutal reign of force and against carnal and material philosophic theories. There was a revival of spiritual religion, of the arts, especially of painting, and of poetry, particularly of the "*dolce stilo nuovo*," of which Dante was the greatest exemplar.

When the romanticism of Dante had finished with the '*Vita Nuova*,' he became the first lay philosopher of the Italian people in the '*Convito*,' "the importance of which for the history of culture is, that a layman dared bring philosophy from the religious schools and introduce it into civil life; the value for the history of thought, both of the poet and of Italy, lying in the fact, that Dante brought into science his own conscience and a civic enthusiasm, and to impersonal scholastics, a dead thing, gave his eloquence, sometimes magnificent and solemn like his thought, at others ingenuous and sincere like his passion." Although the philosophy of the '*Convito*' is in general theological, yet with Dante, as with the Greeks, philosophy is the loving use of wisdom; he, however, like the Romans, preferring the practical part—the moral and historical lessons:

"Depending from the '*Convito*' are the treatises on Vulgar Eloquence and Monarchy, in which moral philosophy, applied to language, becomes poetics according to the theories of the Middle Ages; and according to these, as well

as to the theories of the Greeks, when applied to affairs of state becomes politics."

Man has two loves, one temporal and one spiritual; for complete happiness in both he needs two guides and leaders—the State, or, according to Dante's idea, the Empire, and the Church. The Empire, he thought, had been established and recognized by God, inasmuch as Christ had not only humiliated himself to be born of Humanity, but had subjected himself to the census of Augustus, and submitted to death by the judgment of Pontius Pilate. This same theory of a dual government, temporal and spiritual, may be seen running through the '*Divina Commedia*.' It is impossible to deny the grandeur of this ideal conception of the peace of the world in an alliance of Christian states under the presidency of the Emperor; but it is difficult to see in it more than the vision of a great poet dwelling longingly on the ideals of the past, as Homer did on those of heroic Greece.

"In any case, there is no need to seek in the monarchical maxims of Dante a beginning of Italian unity, except so far as it might be comprised in the unity of Christendom. The love of country and the national idea flame out in the poet's deep feeling of the glories and miseries of Italy, in his feeling of the Empire as a Roman Institution, as the Italian law and constitution. . . . The '*Monarchia*' is the final scholastic expression of mediæval political classicism; and to seek there for what is now called the pagan or atheist state would be an injustice to Dante, according to his ideas. But let us boast—and that is no small thing—let us sincerely and surely boast, that Dante is our master and father in the preservation of the Roman tradition for the renewal of Italy, that he was the purest and most tremendous judge and witness for centuries of the bad government of Churchmen, and of the moral necessity for a change. This he did as poet. For Dante was above all things a very great poet—a great poet because he was a great man, and a great man because he had a great and heroic conscience."

All that the poet had previously written or thought or done was summed up in the '*Divina Commedia*,' which was composed between the death of Beatrice and that of Henry VII. It is a representation of the last vision of the '*Vita Nuova*,' the working of the moral and allegorical system of the '*Convito*,' the glorification of the '*Vulgar Eloquence*,' and the consecration of the '*Monarchy*.' In the verses of the *dolce stilo nuovo*, Dante addressed himself to those faithful in love; in the '*Convito*' to the lords of Italy; in the Latin treatises to clerks and doctors; in the '*Commedia*' the poet sings to the whole people, and to all peoples.

"Its chief characters are three—Dante, Virgil, and Beatrice. The action is the present active moral and intellectual world, reflected and realized with unmeasured power of fancy on the stage of the future life, where thought has no limits except those that a creative poet with a harmonious mind chooses to set. Beatrice proceeds from the '*Vita Nuova*,' and from knightly and mystic poetry; but in the vision at the summit of Purgatory the cult of woman becomes apotheosis, and Beatrice transfigured is the supreme representation of the civilization of the Middle Ages. Virgil proceeds from the classic doctrine of the '*Convito*,' he is no longer the magician of the Middle Ages, nor even the poet of the schools—he has become the representative of ancient civilization. Between antiquity and the Middle Ages, between Virgil and Beatrice, Dante is man, mankind, who passes with all his passions—who loves and hates, errs and falls, repents and rises, and, purged and regenerated, is worthy of mounting to the perfection of being."

So close is Carducci's argument, so powerful his style, that it would be impossible to represent the rest of his analysis of the great poem except in a careful translation. One of the concluding passages of the lecture, with reference to the inherited character of the poet, deserves to be cited:

"The lineaments of Dante's face bear witness to his Etruscan type, that type which still obstinately endures throughout all Tuscany, mixing with the Roman type and overpowering it. He boasted himself to be of Roman blood; and his representing his family as an old Florentine one, without titles of nobility, coming from great landed proprietors, and, up to a certain point, without names derived from a foreign tongue, makes it credible that there should be a continuous descent of country people in cities and regions less affected by Germanic intermixture. But Germanic blood happened to run in his veins from that lady who came to Cacciaguida from the Allighieri of Ferrara, of an ancient noble family in a city renewed by Longobard stocks, and which gave to her descendants a name of German origin. Thus to the artistic working out of the Christian vision Allighieri brought the character of mystery from beyond the tombs, from a sacerdotal race which seemed to have lived through tombs and in tombs, the Etruscan race; his straightforwardness and tenacity to life from a great civil race, the Roman, whose poetry was its *jus*; his audacious freshness and frankness from a new warrior's race, the German."

E. S.

Correspondence.

INTERCOLLEGIATE SPORTS.

TO THE EDITOR OF THE NATION:

SIR: Beyond question, the friends and patrons of Harvard University most heartily endorse your comments upon President Eliot's report, especially your condemnation of intercollegiate athletic contests, and your expressed hope that the government of that institution will, without delay, take the lead in discontinuing them. Harvard can afford to do this, and, whatever other colleges may do, she will gain in students, in scholarship and usefulness. Apropos of this. The other evening there happened to be present together here several persons, some of them old Harvard graduates, who were discussing the present status and tendency of Harvard student life, and its influence upon the future usefulness of her alumni. Much feeling was exhibited and surprise expressed at the timidity or supineness shown in dealing with this acknowledged and serious evil, which compels parents who have knowledge on this subject, and take an intelligent interest in the welfare of their sons, to choose some of the smaller colleges for their education, much as they would prefer Harvard on account of the better facilities and the more liberal and rational system of elective studies obtaining there.

H. S.

WASHINGTON, D. C., February 13, 1888.

A SMALLER BLAIR EDUCATIONAL ACT WANTED.

TO THE EDITOR OF THE NATION:

SIR: Will you let me call your attention and that of your readers to a state of affairs which demands the action of Congress, and in the meantime the notice of the charitably disposed? It presents a legitimate field of action for a "small educational bill" for a small section of the South on the part of the general Government, and one concerning which there seems to the writer no reasonable objection that can be offered.

The Navy-yard at Pensacola, Florida, now virtually closed, is situated upon a tract of land known as the Naval Reservation, belonging to the general Government, and including in its entire limits an area of over 4,000 acres. There is living upon this tract a population of nearly 1,500 souls, tenants at the will of the Government, with few exceptions wretchedly poor, and with over 400 children, of the proper

age for school, about equally divided between whites and blacks. For these children no school facilities exist. The parents are too poor to afford any teachers, the State of Florida has no jurisdiction over the districts (the inhabitants not being legally citizens of the State), and the Navy Department has no funds that can be used for this purpose. The larger majority of the younger married people have grown up without school advantages, and are deplorably ignorant and helpless. The people are attached to their homes, and will not willingly move, and their occupations as pilots, fishermen, and occasional laborers at the Navy-yard and elsewhere afford them no more than a bare existence.

The Bureau of Education has no funds at its disposal for any such purpose, and there seems no relief possible unless Congress acts. A bill is to be introduced for the purpose of making a provision of facilities for elementary education: and in the meantime a school-room can be temporarily arranged at the Navy-yard, if donations can be given for the pay of teachers and provision of books. Any donations sent to Surgeon J. W. Ross, U. S. N., at the Navy-yard, Pensacola, Fla., will be properly applied for this purpose.

C. H. S.

WASHINGTON, D. C., February 9, 1888.

THE BACK-TRACK IN EDUCATION.

TO THE EDITOR OF THE NATION:

SIR: The world does move backward sometimes and in some places, and here we have a specimen in the shutting of the doors of Adelbert College to women. Women had enjoyed the privileges of the institution for some fifteen years. They had proved themselves equal in all respects to the men, and, if we may judge from the number of honors they have taken, their scholarship has been of a much higher average. They must have enjoyed better health than the men, as their absences from college exercises have averaged rather less than half as many as those of the men, it is said. There have been no flirtations, no giddiness, no nonsense of any sort on their part. The women have been of the highest character, from excellent families, who went to college because they desired to study and to know. They had come to be well treated by their fellow-students, and it is thought that it would never have been otherwise had not the Faculty, by their obvious hostility to the women, set the men against them for a time in 1884, so that their situation was made very uncomfortable for a year or so. But this had passed away, and everything was going well with them.

The President of the College through whose agency the women had been first admitted, and who had been their firm friend, resigned in 1886, and the trustees had accomplished nothing in eighteen months towards filling his place. They claimed that the presence of women in the college made it impossible for them to secure any fit man for the presidency. No doubt this did embarrass them. They had two embarrassments, in fact, either of which might well have appalled very able and brave men. It had been repeatedly given out in the newspapers, and in private conversation by the trustees, that the trustees were determined that the new President must be a distinguished political economist who would teach the doctrine of high protection to American industry. That was embarrassment number 1. The new President must also be a man who would turn out the women—embarrassment number 2.

One would think it would be hard to find a capable man who would unite these two qualifications. But they found their man at last in

the person of a Presbyterian clergyman of the city of thirty years' standing. Neither the trustees nor the President had condescended to offer any argument in favor of turning out the women. In 1884, when the Faculty memorialized the trustees in favor of this measure, the trustees appointed an able committee who scoured the whole country for facts, opinions, and testimonies on the subject. The result was a strong report and a strong vote in favor of continuing the privileges of the College to women. Not an argument was then urged from any quarter for turning out women which would receive a moment's consideration from any intelligent man. The only things which looked like arguments were, that there were some passages in Greek and Roman writers which the professors felt embarrassed in reading before women, and that there was danger that so many women would come that the men would be scared away, and Adelbert would become a woman's college. But it did not require even such arguments to enable the changed Board of Trustees and their new President to go ahead with their scheme.

Cleveland has upwards of two millions of dollars invested in higher education in Adelbert College and Case School of Applied Science. But no woman may longer receive any benefit from these endowments, though there are less than a hundred men in the two schools.

A LOOKER-ON.

CLEVELAND, O., February 4, 1888.

CASES IN POINT.

TO THE EDITOR OF THE NATION:

SIR: Your correspondent "C. C. N." (Feb. 2, 1888, p. 93) calls for "instances where the observing faculty of Darwin brought him false information." Well, "C. C. N." himself claims that Mr. Darwin's observation of the effect that classical education had on his observing and reasoning faculties brought him false information.

"C. C. N." asks, "Who is that naturalist, philosopher, or scientist, who, having been trained in early life by means of a scientific or optional system of education, developed in after life a better working mind than Mr. Darwin's?" In the same number of the *Nation* in which this inquiry is made appears a lengthy estimate of the life and work of Prof. Asa Gray, who, while perhaps not possessing a "better working mind than Mr. Darwin," is yet a sufficiently good example of non-classical education to satisfy those who do not believe that a classical training is positively necessary in order that a person may become a close observer, a correct reasoner, and a clear and forcible writer.

Respectfully, E. G. S.

ALBANY, February 13, 1888.

REDEEM THE GREENBACKS.

TO THE EDITOR OF THE NATION:

SIR: Of the many methods proposed for disposing of the Treasury surplus, none seem to me so entirely satisfactory for present purposes as would be the final redemption and cancellation of the unsecured paper currency of the country. The withdrawal of the Government notes would at this time create no contraction of the currency, as every dollar redeemed would be replaced by a coin dollar otherwise lying idle in the Government vaults. If it be objected that the people prefer the convenience of the paper currency, answer can be made that instead of issuing the actual coin in redemption of the greenbacks, silver certificates could be used. The redemption of the greenback currency would be one step towards the simplifying of our monetary system, which is now unne-

cessarily complicated; and, with these notes out of the way, the Government credit would be much stronger in the event of its again becoming a borrower.

As the *Nation* has not, I think, advocated this course, I presume there are objections to it which I believe its readers would be glad to learn.—Very respectfully,

"PENMAN."

PHILADELPHIA, January 30, 1888.

[Secretary Manning recommended this disposition of the Treasury surplus in one of his annual reports. One hundred millions of gold is held as a reserve against \$350,000,000 of greenbacks. Consequently there would not be a coin dollar for every greenback dollar redeemed. But in course of time there would be a specie certificate, gold or silver, in circulation for every greenback returned, or, at all events, as many as the business of the country should call for.—ED. NATION.]

WAGES VS. PRICES.

TO THE EDITOR OF THE NATION:

SIR: In to-day's Philadelphia Press I find the following extract from the St. Louis *Globe-Democrat*:

"A statement of the relative wages paid in a woollen mill employing 221 hands in Providence, R. I., and a mill of the same kind and size in Bradford, England, shows over 100 per cent. in favor of the American operatives. It is by such figures as these that the arguments of the free-traders in this country are easily and conclusively refuted."

Is it necessary to say that the mere comparison of wages in the United States with wages paid in Great Britain and other countries, without a knowledge of the purchasing power of such wages, but lead astray those interested in the comparison? As Great Britain obtains beef, bread, cotton, etc., from this country, and yet retails the same at less cost to her working people than the working people in this country can obtain them, why not give the prices paid for them in London, Boston, New York, Philadelphia, etc., and thus enable the great body of voters to intelligently decide for themselves whether their interests lie in an exorbitant tariff tax or a safe and fair inducement for the employment of capital in manufactures, etc., and not be led astray by the cry of pauper labor in Europe?—Respectfully yours,

WAGES.

BETHLEHEM, Pa., February 10, 1888.

POST-REVOLUTIONARY MOVEMENT OF SLAVES SOUTHWARD.

TO THE EDITOR OF THE NATION:

SIR: In your paper of January 26, p. 75, in criticising a letter from Washington on the condition of our negro population, which appeared in the *Frankfurter Zeitung* of December 24, 1887, some of your statements are incorrect. The correspondent writes "that the civil war was a struggle between the sons of slave-owners and the planters to whom their fathers had sold their dark commodities." In commenting on the above and following passage, you wrote:

"This is a corollary to the misleading statement that 'in 1790 the negroes were distributed throughout the country, and were almost exclusively slaves,' but that 'during the first quarter of the century the inhabitants of the Northern States gradually sold their slaves to the South, where climate and the nature of the agricultural products increased the value of negro labor'—all of which sounds as if this countryman of Von Holst had drawn his facts from the pro-slavery pamphlets of Buchanan's Administration. The results of his observation, however, are better than those of his reading."

After quite a thorough study of this question

a few years ago, I came to the conclusion that there had been such a trade in negroes, and that it was known to exist by the people at the North during the period of gradual emancipation. For example, in the Philadelphia *Union* of August 7, 1818, I found the following:

"SLAVE TRADE.—The brig *Bliss*, Captain French, with 39 human beings on board doomed to abject and ignominious slavery, left Perth Amboy on Saturday morning at daylight. It is understood that they will be landed above New Orleans, near Baton Rouge, at a plantation belonging to the citizens of Perth Amboy and New Brunswick ought not to have permitted this shocking trade in their vicinity."

In *Niles Register*, February 8, 1817:

"Some inhuman speculator at New York has disburthened the prison of that city of 70 or 80 negroes by procuring their imprisonment to be commuted for transportation. The corporation has very properly ordered the vessel containing this gang of thieves to proceed without the limits of the city."—*New Orleans Paper*.

In Court of Errors of New Jersey, 2 Halsted Reports, case of Gibbons vs. Morse, November Term, 1821—testimony of Richard Adams: "that Wm. Stone was engaged in purchasing negroes that season; . . . saw near 50 negroes on board vessel at South Amboy . . . Van Ort also purchasing blacks; . . . they were with the negroes that were destined for New Orleans; that John C. Marsh also was engaged in buying negroes, . . . there were two or three cargoes of negroes sent off that season."

It was charged in the case of the *Mary Ann*, 8th Wheaton, p. 380, Supreme Court of the United States, that the vessel had 36 negroes on board from New York and Perth Amboy for New Orleans. This case was decided on the pleadings.

The following extract is from a letter of a member of the New Jersey Legislature to a clergyman in Baltimore, printed in the *Baltimore American* of November 11, 1818:

"NEW BRUNSWICK, Nov. 7th, 1818.
"DEAR SIR: I am here on my way home from attending the Legislature, which have passed a bill to stop the inhuman traffic in colored persons from this State. There were 14 or 15 of these unhappy blacks at South Amboy which the villains could not get off by water in time to escape the new law, but, having notice of it, they took them in waggons across the State towards Pennsylvania with a view to get them to Maryland."

But even more convincing than these concrete cases are the expressions of the Legislatures of the different States. In 1786, in Vermont, there was passed an act entitled "an act to prevent the sale and transportation of negroes and mulattoes out of this State." The seventh section of the Rhode Island act of 1798 is: "Courts may allow unfaithful slaves to be transported to any part of the United States." New York in 1788, 1802, 1808, 1817, and 1819, and New Jersey in 1798, 1812, 1818-19, 1820, passed laws against the sale of negroes out of their boundaries. If these laws had not been violated, there would have been no necessity for changing them.

Proof that quite a number of negroes were exported from the North is also found in the United States census reports. Take New York:

In 1790 total colored population was	25,978
In 1800 " " "	31,320
In 1810 " " "	40,350
In 1820 " " "	39,367
In 1830 " " "	44,945

Why was there an actual decrease of 2½ per cent. for the decade 1810-1820, when for the ten years preceding there had been an increase of 35 per cent.? That the New York negroes did not go to the other Northern States is evident from the following table:

In 1790 total colored pop'n in Northern States	66,957
In 1800 " " "	82,248
In 1810 " " "	101,268
In 1820 " " "	109,793
In 1830 " " "	109,773

Free negroes were prohibited from entering the Southern States. They could not have gone to Hayti, Liberia, or Upper Canada, for these colonizing enterprises were not at that time in operation. The Western States had but a handful of negroes, and these probably came from Virginia. To the South, then, several thousand negroes must have gone as slaves.

LEIGH BONSAL.

BALTIMORE, February 3, 1888.

[The evidence adduced by our correspondent is interesting, but it seems to relieve the people of the North as a whole of the charge intimated by the correspondent of the *Frankfort Gazette*. It shows, what might have been expected, that gradual emancipation offered a great temptation to speculators to profit by the higher market in the adjoining slave section; but also that this traffic, made easy near tide-water, had to be carried on surreptitiously and under the ban of public opinion, and was restrained up to the last moment by successive statutes in token of the good faith of the emancipation acts. As for the United States census statistics concerning the blacks under our slaveholding régime, we regard them as worthless in a discussion of this kind.—ED. NATION.]

DONNELLY ANTICIPATED.

TO THE EDITOR OF THE NATION:

SIR: As the announcement is made that Mr. Donnelly's long-expected book is soon to appear, we shall doubtless very soon see the sprouting of a plentiful crop of decipherers; indeed, the rage for elucidating mysteries that do not exist, and for finding literary mare's-nests, may threaten the popularity of Buddhism and Browningism. As a promising subject on which the novice in deciphering might try his eyes, let me recommend 'A Tale of a Tub,' in which Swift, foreseeing the possibility of Donnelly's in the future, has actually given this clue to them. I wonder that the passage has not been quoted before:

"Night being the universal mother of things, wise philosophers hold all writings to be fruitful in proportion that they are dark; and, therefore, the true illuminated (that is to say, the darkest of all) have met with such numberless commentators, whose scholastic midwifery has delivered them of meanings that the authors themselves never conceived, and yet may very justly be allowed the lawful parents of them; the words of such writers being like seed, which, however scattered at random, when they light upon a fruitful ground, will multiply far beyond either the hopes or imagination of the sower."

"And, therefore, in order to promote so useful a work, I will here take leave to glance a few innuendoes that may be of great assistance to those sublime spirits who shall be appointed to labor in a universal comment upon this wonderful discourse. And, first, I have couched a very profound mystery in the number of 0's multiplied by seven and divided by nine. Also, if a devout brother of the rosy cross will pray fervently for sixty-three mornings, with a lively faith, and then transpose certain letters and syllables, according to prescription, in the second and fifth section, they will certainly reveal into a full receipt of the *opus magnum*. Lastly, whoever will be at the pains to calculate the whole number of each letter in this treatise, and sum up the difference exactly between the several numbers, assigning the true natural cause for every such difference, the discoveries in the product will plentifully reward his labor." (A Tale of a Tub, section x.)

Swift discloses so much of the secret that an

adept decipherer like Mr. Donnelly will not condescend to so simple a puzzle; but it is to be hoped that some of his callow disciples will work it out. Then by easy stages they can pass up to higher achievements, such as proving that Galileo wrote the 'Divine Comedy,' or Darwin 'In Memoriam.'

WILLIAM R. THAYER.

CAMBRIDGE, MASS., February 6, 1888.

DR. SPARKS AND THE WASHINGTON LETTERS.

TO THE EDITOR OF THE NATION:

SIR: Your last issue (p. 117) refers to an article by Mr. W. H. Smith in the *Magazine of American History*. In this article he gives examples, to borrow your words, of "the sickening way in which Jared Sparks tampered with Washington's private letters." These examples are drawn from the correspondence of Washington with Col. Bouquet, which forms one of the numerous volumes of the Bouquet and Haldimand collection of manuscripts in the British Museum. Some years ago I had the whole of this volume carefully copied, and gave the copy to the Massachusetts Historical Society, in whose library it now is. I had previously collated the letters with the letters purporting to be the same, published by Dr. Sparks. Great differences appeared, but it seemed to me evident that they were not in general due to changes made by the editor. The letters in the British Museum are in Washington's own handwriting. Dr. Sparks, could never have seen them. It was not till long after the publication of his 'Writings of Washington' that the Bouquet and Haldimand papers, hitherto unknown, were discovered and purchased for the British Museum by its agent, the late Henry Stevens of Vermont. Dr. Sparks must have printed the letters, not from the autographs, but from drafts entered by a secretary in Washington's letter books.

Dr. Sparks says in his preface: "It was Washington's custom in all his letters of importance first to write drafts, which he transcribed. In making the transcripts he sometimes deviated from the drafts, omitting, inserting, and altering parts of sentences; nor did he always correct the drafts so as to make them accord with the letters as sent to his correspondents. These imperfect drafts were laid aside and from time to time copied by an amanuensis into the letter-books. . . . For the reasons here mentioned, it is probable that the printed text may not in every particular be the same as in the originals—that is, the corrected copies which were sent to his correspondents." He adds that this is especially true of Washington's earlier private letters, including those written during the French war. In this category are the letters to Bouquet.

It is true that the above does not explain all the variations from the original which may be found in Dr. Sparks's edition of the 'Writings of Washington.' He was the most scrupulous of men, but, as an editor, he fell into serious errors of judgment, due largely to the fact that when his work was in preparation the functions of the editor of historical documents were ill-defined, and notions of his duties were entertained widely different from those which happily prevail now. Dr. Sparks, too, had views of his own touching his duties and responsibilities. He once told me that in publishing Washington's letters he felt himself bound to correct their errors and put them into the form in which the writer himself would have wished that they should appear before the public. He was convinced that he ought to suppress anything that was ungrammatical, undignified, or

in any way ill suited for publicity. So, for example, when Washington wrote "Old Put," he made him write "Gen. Putnam." Nobody will now deny that these changes were most unfortunate, but nobody who knew Dr. Sparks will doubt for a moment that, mistaken as they are, they were made in the most conscientious good faith.

FRANCIS PARKMAN.

Boston, February 11.

Notes.

'TAXATION IN AMERICAN STATES AND CITIES' is the title of a work to appear next month from the press of T. Y. Crowell & Co. The author is Prof. Richard T. Ely of Johns Hopkins, a member of the Maryland Tax Commission.

'Harvard Reminiscences,' by the Rev. Andrew P. Peabody; 'On Society, Literature, and Politics,' essays by the late E. P. Whipple; and 'The World's Verdict,' a novel by Mark Hopkins, jr., will be published directly by Ticknor & Co., Boston.

G. P. Putnam's Sons announce 'The History of the Town of Fairfield, Conn.,' by Elizabeth H. Schenck; 'The Story of the City of New York,' by Charles Burr Todd; 'The Story of the Thirteen States,' by Helen Ainslie Smith; 'The Story of Holland,' by J. E. Thorold Rogers; 'Charles Sumner and his Work,' by his former private secretary, A. B. Johnson; 'Hints from a Lawyer; or, Legal Advice to Men and Women,' by Edgar A. Spencer; 'A Hard-Won Victory,' by Grace Denio Litchfield; and 'Lajla,' a story from the Norse, translated by Ingerid Markhus.

'Judith,' an Old English epic fragment, edited by Prof. Albert S. Cook; and Schiller's Ballads, edited by Prof. Henry Johnson, with variants and notes, the text based on Goedeke's, will be published by D. C. Heath & Co., Boston.

Ginn & Co. issue immediately 'An Epitome of Anatomy, Physiology, and Hygiene,' including the effects of alcohol and tobacco, by H. H. Culver; and 'The Modern Distributive Process: Studies of Competition and its Limits, of the Nature and Amount of Profits, and of the Determination of Wages in the Industrial Society of To-day,' by John B. Clark and Franklin H. Giddings.

J. B. Lippincott Co. have in press 'Stanley's Expedition for the Relief of Emin Pasha,' compiled from his letters by M. Wauters; 'Half-Hours with the Best Foreign Authors,' in four volumes, by Charles Morris; 'The Merchant of Venice,' being the seventh volume in Horace Howard Furness's Variorum Edition of Shakspeare; a 'Cyclopædia of Diseases of Children, and their Treatment, Medical and Surgical,' by Dr. J. M. Keating; 'Pleasant Waters,' a story of Southern life and character, by Graham Clayton; and 'Over the Divide, and Other Verses,' by Marion Manville.

A. C. McClurg & Co., Chicago, have in press for early publication 'Witnesses to Christ; a Contribution to Christian Apologetics,' by William Clark, M.A., Professor of Philosophy in Trinity College, Toronto.

Houghton, Mifflin & Co. announce the next issue in their series of "American Statesmen" to be Mr. Roosevelt's volume on Gouverneur Morris. They have also in preparation a 'Life of Amos A. Lawrence,' by his son, the Rev. William Lawrence; and 'Reincarnation,' by E. D. Walker, who treats in a popular way the doctrine of metempsychosis.

'Black Ice,' by Judge Tourgée, will shortly be issued by Fords, Howard & Hulbert.

There are, either in the press or in the course of preparation, a number of important works on Africa by English, French, and German authors. Among the latter are the following to be published by Brockhaus: 'In the Interior of Africa, or Explorations of the Kassai during the Years 1883-85,' by Wissmann, Wolf, Von François and Mueller; 'The Exploration of the Tschuapa and Lulongo,' by Kurt von François, in which are related his journeys with the Rev. Mr. Grenfell; and 'The Sudan under Egyptian Rule,' with an Appendix containing letters of Emin Pasha and Lupton Bey to Wilhelm Junker during the years 1883-85. This last, edited by Dr. Richard Buchta, forms a supplement to 'Emin Pasha's Letters,' also to be published by Brockhaus, and to which we have already referred in these columns.

The February list of Wilhelm Friedrich, Leipzig, includes 'El Dorado,' by F. A. Junker von Langegg, a history of gold-seeking in northern South America in the sixteenth and seventeenth centuries; 'Tunis und seine Umgebungen,' by Schrenck-Notzing and Dr. Kleist; 'Die Andessprachen in ihrem Zusammenhange mit dem semitischen Sprachstamme,' by Prof. Rudolf Falb; the second volume of Schweitzer's 'Geschichte der Skandinavischen Litteratur,' a metrical version of the complete works of the Russian poet Nekrasoff; 'Goethe's Werther in Frankreich,' by Ferdinand Gross; 'Psychologische Studien zur Sprachgeschichte,' by Dr. Kurt Bruchmann, in intimate relation to which is Dr. Rudolf Kleinpaul's 'Sprache ohne Worte'; 'Die Spartanische Verfassung bei Xenophon,' by Dr. Bruno Fleischanderl; 'Das Verhältniss des Neugriechischen zu den Romanischen Sprachen,' by Hans Müller; and 'Hellenisch, die allgemeine Gelehrtensprache der Zukunft,' by Dr. August Boltz—a recommendation of Greek as a savants' world-language.

Volapük is making steady progress, though not so great as some of its more ardent promoters would lead us to believe. At the annual meeting of the French association for its propagation, the secretary stated that in his opinion the number of disciples should not be reckoned at more than 40,000, which is about the number of dictionaries sold. It has been placed as high as 200,000. Some French, German, and Italian business houses put at the head of their letters "Spodobs Volapüko" (we correspond in Volapük), but none of the great houses have yet done this. The language has now 13 journals and 172 societies, an increase of 67 during the year, while public courses of instruction are given in such widely separated places as Tiflis in the Caucasus and Salt Lake City, as well as in the universities of Munich and New Orleans. An Arabic grammar and a Japanese dictionary in Volapük are about to be published. Out of 181 students who applied for examination in December, 116 took the diploma *Spodal* (correspondant volapükiste). An *Annuaire Général* of Volapükists will be published as soon as 20,000 addresses have been received, the number now being nearly 15,000. The President's address closed with the announcement that a great international congress was to be held in Paris in 1889, and that a Volapükaleür, or Bureau of Information, had already been opened in the Boulevard Montmartre.

A French version of Mrs. Burnett's 'Little Lord Fauntleroy,' called 'Le Petit Lord,' by Eudoxie Dupuis, has recently been published in Paris with Mr. Birch's original illustrations. As the French law makes no distinction of persons, allowing copyright to a foreigner as to a native, it would be well for all writers of juvenile books to secure themselves in France.

The eclectic translation of Hugo's poems has

been followed in Bohn's Library by the 'Dramatic Works of Victor Hugo,' translated by Frederick L. Slous and Mrs. Newton Crosland (London: Bell; New York: Scribner & Wellford). Of Hugo's many plays but three appear in this volume, "Hernani" and "Ruy Blas," translated by Mrs. Crosland, and "Le Roi s'amuse," by Mr. Slous. Hugo's prefaces are also rendered into English. Perhaps these three plays are best adapted to make the French dramatist's merits plain to English readers. "Ruy Blas" (with the excision of the fourth act and of the character of *Don César*) still holds our stage; Mr. Lawrence Barrett not long ago attempted an ill-advised revival of the old Macready version of "Hernani"; and Mr. Booth is often seen and to great advantage in the "Fool's Revenge," which Tom Taylor adroitly carpentered out of "Le Roi s'amuse." The mastery of stagecraft displayed in "Ruy Blas" and "Hernani" is easily visible through the translation; and the clumsiness of the conduct of the intrigue in "Le Roi s'amuse" is as plainly apparent. The lofty language, the marvellous vocabulary, the lyric elevation, the pervading picturesqueness of speech, which, in French, may almost veil the psychologic feebleness of the characters, cannot possibly be reproduced in English. The task is hopeless, and no one can be blamed for failure. A comparison of the blank verse of Mrs. Crosland and Mr. Slous with the original Alexandrines shows that the translators have done their work carefully and conscientiously.

We have received the first volume of the edition of Shakspeare to which Mr. Irving has lent his name ('The Works of William Shakspeare, edited by Henry Irving and Frank A. Marshall, with Notes and Introductions to each Play by F. A. Marshall and other Shakespearian Scholars, and numerous Illustrations by Gordon Browne.' New York: Scribner & Wellford, 1888). Mr. Irving's part seems to consist only of a brief essay upon Shakspeare as a playwright, which does no more than affirm that he was one and honored his own profession. The introduction to each play is short, but sufficient, and contains a sketch of its literary and stage history and an estimate of its character, slightly but firmly done. At the end of each play is a body of verbal notes, explanatory and illustrative, and copious enough for all readers. To this is added a list of the words used only once in the play, and of the few emendations adopted or proposed. The volume is well printed, and bold type is used for the catchwords of the notes and elsewhere, to the convenience of the student. The illustrations are poor. The editorial work is well grounded and its spirit admirable. The plays in this volume are "Love's Labor Lost," "Two Gentlemen of Verona," "The Comedy of Errors," "Romeo and Juliet," and "Henry VI., Pt. I."

The reprint of Sir Henry Thompson's essay in the *Nineteenth Century* for May, 1885, on 'Diet in Relation to Age and Activity,' which was commended in No. 1111 of the *Nation*, has been issued anew from the tenth English edition by Cupples & Hurd, Boston. We hope its circulation may yet be increased ten-fold for the public good.

We were glad to speak of Dr. Jerome Walker's 'Anatomy, Physiology, and Hygiene' for schools as almost faultless. The same author has prepared 'Health Lessons: A Primary Book' (D. Appleton & Co.), to which similar praise may be given. It is for the entertainment and instruction of young children in a method that is novel, and with an execution that is admirable. The motive is, temperance is health, but there is no preaching, and the

doctrine is imperceptibly absorbed by the little readers along with the elementary physiology and the pleasant talks about children's dolls and their daily doings.

The venerable Dr. John S. Butler, late Superintendent of the Connecticut Retreat for the Insane, has just published (Putnam's) a little essay on the 'Curability of Insanity' that appeals quite as strongly to laymen as to physicians. Inasmuch as in 1844 there were not 2,700 inmates of lunatic asylums in the United States, and as in less than forty years afterwards there were nearly 52,000 such patients, while it is estimated that more than one person in 550 is so afflicted, or that the total number is 92,000, the importance of the subject may be appreciated. The essence of Dr. Butler's teaching is that individualized treatment is as necessary in insanity as in any other disease, and that its exercise is limited, as all personal effort must be, by the number that can be personally reached. Dr. Butler firmly believes that strictly recent insanity is in many cases radically curable, and to that end he combines many moral elements with those agencies that are more commonly known as medical, prominent among them being the higher form of home-life so utterly unattainable in the vast institutions where the inmates are herded in crowds. There are ten hospitals in this country where the insane patients range from 1,000 to 1,800. We cannot follow here Dr. Butler, writing from fifty years' knowledge of his subject, but we commend him to all who will give an hour to learning about their unfortunate fellow-men. One remark, however, must be quoted, for to many it will awaken a new train of thought: "In many of the insane the power of observation is active, and the understanding has a considerable range of exercise, while the affections exist as warmly and the sensibility is as acute as in a state of perfect mental health." And this applies to the chronic and incurable cases as well as to those approaching restoration.

The *Curio* puts out a double number for January and February, which has an interesting New York paper, by John Preston Beecher, on Poe, illustrated by cuts of all the houses in which Poe is known to have lived in this city. He frequently changed his lodgings, and so we have five cuts of the humble domestic architecture of 1845. The sketch is unfavorable to Poe, and goes to show that Griswold told the substantial truth of the matter in his much-maligned memoir. Mr. Beecher adds a few anecdotes to the further discredit of Poe, but it is the part of charity to refrain from quoting them, especially as he has them by hearsay, though only at one remove. Among the other contents we note the pedigree of the Appleton family.

Madame de Pompadour is handsomely dealt with as a bibliophile and as an artist and art patron by M. Gustave Pawlowski in *Le Livre* for January. He both uses and supplements the biography by the brothers Goncourt (of which a magnificent illustrated edition was brought out by Firmin Didot during the holidays), and the 'Femmes Bibliophiles' of Quentin-Bauchart—surpassing the latter in particular by a tolerably minute analysis of the 8,000 volumes which formed the library of the royal favorite. He recalls to her credit her founding of the École Militaire and of the Sèvres factory, the protection she gave to the savants and men of letters before the Revolution. She was passionately fond of the theatre; being "musicien exquise, cantatrice adorable, danseuse ravissante, artiste dramatique," herself. She did not waste fine bindings on the novels in her collection, which were commonly merely stitched or simply bound in calf or in

vellum. She practised engraving in *eau-forte*. La Tour's charming pastel of her in the Louvre, never satisfactorily engraved, is here reproduced in photogravure, in a blue monochrome. The accessories of the portrait illustrate the side of her character dwelt on by M. Pawlowski.

A third *livraison* was added last year to the 'Bibliographie des travaux historiques et archéologiques publiés par les Sociétés savantes de la France,' by Robert de Lasteyrie and Eugène Lefèvre-Pontalis, issued under the auspices of the Minister of Public Instruction. Arranged in an alphabet of the departments of France, this part reaches into the letter G (Garonne, Haute). The 552 quarto pages so far published, therefore, can scarcely embrace more than one-fifth of the probable volume of the completed work, for the publications of the learned societies of Paris (which amount to about 22 per cent. of the total number of French academies) still remain to be included in the work under the Department of the Seine. The titles of the articles recorded to the end of part 3 number 17,375. The fourth part, which is promised to appear soon, will include the Department of Hérault, and will complete the first volume. In the eyes of the American bibliographer there is a sad waste of space in this work, in that the name of any publication of a society is repeated for each volume that has been printed. This useless repetition is especially noticeable in cases where for several pages in succession there are no entries of contents under any of the volumes of a series, but for each volume the title is reprinted in three or four lines of type, the only difference between the entries being in the number of the volume, the date, and the pagination, which differentiation could have been readily and clearly expressed in from one-half to one line of type. This waste of labor and expense could have been better utilized in preparing and printing temporary indexes (to accompany each part) to the thousands of valuable historical and biographical references contained in the work, which now are practically not available because of the peculiar arrangement of the book, nor will they be until the completed work is followed by an exhaustive general index. Each part is furnished by Hachette & Cie., Paris, at a price of four francs.

The Greek Government is considering the plans for two new museums in Athens—one a museum of casts, to serve as an annex to the Central Museum, on the Patissia Road, the other a second museum on the Acropolis. The first of these, if well carried out, will be invaluable to students in Athens as a means of comparing the sculptures there with the Greek works scattered among the various European collections. The second is rendered necessary by the large number of fragments discovered recently on the Acropolis, with which the present museum is now overcrowded. We understand that only objects of secondary importance are to be placed in the new building; but we are decidedly of the opinion that it would be wiser to clear the Acropolis entirely of modern structures, centralizing the objects discovered there in a department of the Central Museum which could be devoted exclusively to them.

Among the fragments recently discovered in the excavations at the eastern end of the Acropolis is a marble head, which is said to bear a striking resemblance to the head of the Apollo in the western pediment of the temple of Zeus at Olympia. Those who believe the sculptures of that temple to have been the work of Athenian artists regard this discovery as

important evidence in their favor. In the northwestern part of Athens, near the road leading to the Academy, six graves were recently discovered while workmen were laying gaspipes. These seem to be of the Roman epoch, but are apparently richer in contents than the majority of graves of that epoch in Athens, as the slight description received speaks of various small objects in gold and glass, ten lekythoi, a terracotta figure, etc.

The little harbor of Zea, which will be remembered as one of the stations for ships of war at the Piræus, is to be dredged and surrounded by a wall or embankment. In its present condition this harbor is of little or no service, as its entrance is so shallow and rocky that only small boats can pass through; yet it is one of the most interesting and instructive bits in the whole peninsula of the Piræus, partly because of its picturesque shape and position (it being an almost perfectly round bowl with steep sides and a narrow opening which looks directly down the Saronic gulf), but principally because around its sides are still to be seen the old stone ways, slanting down under the water, on which the ships of war were drawn up and housed. Whatever good may come of the new work, the wall is certain to spoil the character of the spot, and its builders will hardly be able to resist the temptation which the great stone blocks, already cut and at hand, offer them.

—A popular little treatise on 'Weather' (Appleton's) has lately been prepared by the Hon. Ralph Abercromby, in which the intelligent reader will find much of interest and information concerning a subject that, like a few others, is always with us. Mr. Abercromby has for some years made the weather of Great Britain a special study, and has recently extended his experience by making a meteorological tour around the world. As a fruit of this preparation, he gives us a book that is to be commended for its simple, deliberate style, freedom from technicality and unnecessary theorizing, rational description, classification, and explanation of atmospheric phenomena, and rich store of illustration from the weather maps of many parts of the world. Great Britain naturally has the larger share of the book, but the weather of our own country is also described and illustrated in good proportion, entirely sufficient to warrant a careful reading of the whole on this side of the Atlantic. On the other hand, the less satisfactory parts of the book are the occasional lapses into an irrational classification, as of anti-cyclones; the presentation of certain insufficient explanations, as of cyclones; and on the whole an old-fashioned conservatism, characteristic of nearly all British meteorologists, as evinced in a timid treatment of several well-founded theoretical explanations, which might have a more careful consideration in a work that "endeavors to explain the general principles involved" in the science of the weather. Still, the book is a good one, and will find much more of welcome than of criticism. It would do an immense amount of good if it were read by all members of those two not insignificant fractions of the community—the ignorantly pious who pray for rain in a time of drought, and the ignorantly credulous who follow the predictions of the various Wiggines of the country; for the chief teaching of the book is that weather is governed by natural, and in great part discoverable, forces, like everything else.

—The first number of the Cornell University *Studies in Classical Philology* is Professor Hale's pamphlet on the "Cum-constructions; their History and Functions. Part I. Critical." In this essay Professor Hale belabors the

Hoffmannian doctrine of absolute and relative time with the same doughtiness and downright-ness, the same familiarity of illustration and fervor of diction, and (andor compels us to say) unnecessary expenditure of words, that characterized his previous onslaught on the Sequence of Tenses. This absolute and relative theory has been sedulously propagated in this country by certain popular Latin grammars, and although the doctrine has not won universal acceptance, and in fact has been vigorously objected to by Professor Fischer in his elaborate article on *cum* in 'Harpers' Latin Dictionary,' still Professor Hale has felt himself called on to do battle against it, and rid the grammatical territory of it for ever. Certainly, whatever grain of truth the theory may have in it, the nomenclature is extremely unfortunate. If *cum* with the subjunctive had been called the circumstantial *cum* or the characteristic *cum*, and the old *cum* causal had been sent to the right-about, one might have seen analogies in the circumstantial participle, which runs parallel with the subjunctive *cum*-constructions, and in the relative of characteristic with its potential subjunctive, and one might have said with Coleridge, "Like most Germans [Hoffmann] is not altogether wrong, and like them also is never altogether right." But "absolute" and "relative"—why, there is no such thing as absolute time; and to call absolute time that form of relative expression which insists so often on correlation (*tum . . . cum*), ought to have been a trial of faith to any one except those American grammarians whose standard of excellence is the immediate incorporation of the latest German theory. But there is no novelty about "absolute" and "relative" now, and Professor Hale has been at the pains of hunting these spectres up hill and down dale—Hoffmann's original statement, Lübbert's historical justification of Hoffmann, and Hoffmann's indignant rejection of Lübbert's justification of him—until one becomes somewhat weary of "das Seiende" and "das Nichtseiende," and "the transmutation of an aorist" into "a subjectively posited present completeness." However, that is not Professor Hale's fault, but the fault of the Germans, and the essay ends happily. *Conclusum est contra Hoffmannianos*, and for all this "scholastic metaphysic" we are to have in Professor Hale's next paper the constructive part, and it takes no prophet to tell that we are to be delivered from the bondage of those two fiends Absolute and Relative by the same heavenly maid, Parataxis, to whom we owe our riddance of the iron yoke of the Sequence of Tenses.

—Of more interest to the general reader is the second number of the same series, "Analogy, and the Scope of its Application in Language," by Benjamin Ide Wheeler, in which the Professor of Comparative Philology in Cornell has undertaken to present "a coherent classification of the generally recognized products of the action of analogy on language." Professor Wheeler, being a neogrammarian, claims for his school the development of the method; for while the method itself is as old as grammar, while *συμπεριφορά* and assimilation are not of yesterday, "the doctrines of analogy arose as the complement to the doctrine of the strict order in phonetic development"; and what sober-minded people, who do not object to the use of analogy in moderation, have considered to be the danger of the resort to analogical stimulant whenever phonology resists the digestive process—this is considered by Professor Wheeler not a danger, but a duty. "The investigator of the history of forms must to-day

make free use of analogy just in proportion as he deals strictly with the laws of sound." The neogrammatical engine is built of iron and gutta-percha. The more rigid the iron, the more elastic the gutta-percha. To our thinking, "free use" is an ill-chosen expression, unless "free use" means (what it does not always mean) "right use." That Professor Wheeler's array of illustrations is interesting, is even fascinating, every one will admit; and the cautions that he gives will, perhaps, serve to put young scholars on their guard, as the examples that he gives will certainly put them on their mettle. Of analogy in syntax little is said, for the subject has attracted fewer workers, and it is curious that Professor Wheeler's colleague, Professor Hale, does not seem to allow the same play to the influence of analogy that might have been expected from his neighborhood.

—Next May the Royal University of Bologna (Università degli Studi, as its title is in all the old documents) will celebrate its Eighth Centenary. It has some claims to being the oldest University in Europe, for it is said to have been originally established by the Emperor Theodosius the younger in 425. But its present legal existence dates from the end of the eleventh century, when it began to become well known for its excellent law schools, although the great Irnerius did not flourish until the middle of the twelfth century. The date is, perhaps, not exact, but it is approximate, and has been probably chosen to add additional lustre to the Exposition and the other fêtes at the same time. Formal invitations to be represented at the Centenary have been sent by the Rector to foreign universities, including those of the United States, and it is to be hoped that our colleges will interest themselves in the *docta Bononia*, the *Mater Studiorum*, to assist at this Jubilee of a University where the Roman Law was first properly explained; where Dante and Petrarch studied; where S. Carlo Borromeo once presided; and where, in later times, Cardinal Mezzofanti was Librarian, and Galvani made his discoveries. What should be an especial attraction for some of our learned institutions is, that Bologna, up to very recent times, continued the not infrequent practice of the Middle Ages of appointing women professors. Not to go back to the great celebrities of early times, we may recall Laura Bassi (of whom there is an amusing account in the 'Lettres Familières' of the President De Brosses), who, after having been made Doctor and Professor of Philosophy, gained a great reputation as Professor of Experimental Physics, which she taught for over thirty years, until her death in 1778; Clotilda Tambroni, Professor of Greek, who, after being ousted by the Revolution, was restored to her Chair by Bonaparte in 1794; and Anna Moranda Manzolini, the latest of them all, who was Professor of Anatomy. The busts of these learned ladies still adorn the halls of the University. Bologna follows the example of most European universities in not having a permanent president, but of one elected for a year, or term of years, from among the professors. The present President is the well-known Italian geologist and naturalist, Giovanni Capellini. Among the other celebrities of the University are Count Aurelio Saffi, the survivor of the Roman triumvirate of 1849; Carducci, the poet, who is Professor of Italian Literature; Doctor Olindo Guerrini, better known as the poet Stecchetti, who is the Librarian; and the critic Ernesto Masi. The great German chemist Hofmann graduated at Bologna as a Doctor of Philology, to which study he devoted himself until Liebig persuaded him to become a chemist.

—It was not alone by the University that Bologna made good her claim to be called learned. Apart from the School of Art, which is more ridiculed by modern critics than it deserves, the Musical Academy of Bologna, of which Vernon Lee has written a charming account in her 'Studies of the Eighteenth Century in Italy,' is the most famous in Italy, and Bologna is still accustomed to influence, if not to guide, the musical taste of the country. Under the auspices of this Academy, and the Presidency of Verdi and Boito, there will be open from May until October an International Exhibition of Music and Musical Instruments and Apparatus, both ancient and modern. One feature will be a series of concerts and operatic performances, representing the continuous history of Italian music. In some of these, ancient instruments will be used again, on which the pupils of the Academy are now diligently practising for the occasion.

—Like all the great solemnities of the French Academy, the reception of M. Gréard, January 13, had points of interest entirely unexpected, as well as others which were more obvious. The *réceptendaire* was a moralist, an administrator, a republican, and a representative of the great complex institution which is called the University. The Comte de Falloux, the member to whose seat he succeeded and whose *éloge* he was called upon to pronounce, was a Catholic, a royalist, a minister of the Second Republic, and the successful promoter of the famous "loi sur l'enseignement" of 1850 which bears his name, and which has been compared to the Edict of Nantes and to the Concordat; which is, moreover, declared by what are called the Liberal Catholics to be the most favorable law of the present century for the Church, and which was certainly the point of separation of the French Catholics of that period into two hostile parties. The Duc de Broglie, the *directeur* of the Academy, whose duty it was to welcome the new member and to reply to his address, is the representative of an old family, famous in war and diplomacy in the great days of the ancient monarchy, the head of the ministry of the "seize mai," so abhorrent to republicans, and before all else an Orleanist. The contrast in the orations of the day was as striking as in the three personalities in presence of each other. M. Gréard's *éloge* (for it is not the least admirable quality of this fine address that it should be in reality a eulogy of the predecessor who differed from him so essentially in opinions and beliefs and aspirations) is written with simplicity and moderation of thought and of language, but with a vigor and courage of expression that never degenerates into an attack upon the opinions of others, and never forgets the dignity due to the maintenance of his own. The literary beauty of this address is no less worthy of admiration than its moral elevation, and it is no exaggeration to call it a masterpiece. The Duc de Broglie's reply was an eloquent protest against the opinions of the day on matters of education under the control of the state—too eloquent, indeed, for the simplicity of conviction—and seemed to call for the applause which is said to have followed his oratorical climaxes, not so much because his hearers appreciated the force of his arguments as because they already shared his opinions. He is a writer of much ability, and circumstances gave to this portion of his oration a certain present interest which gave occasion for many brilliant passages; but, following M. Gréard's address, his reply seems incomplete and fragmentary, as though he had been disconcerted by an opponent who never laid himself open to attack, and never placed

himself in a position of defence. The honors of the occasion remain with the new member, who seems rather to confer new lustre upon the Academy by his entrance than to receive it.

—At the session of the French Academy of January 26 three elections took place, viz., that of the Comte Othenin d'Haussonville to succeed Caro; of the Admiral Jurien de la Gravière to succeed Viol-Castel, of M. Jules Claretie to succeed Cuvillier-Fleury. It was only over the second of these seats that any prolonged contest was made, three ballots being necessary before the successful candidate obtained the required majority of seventeen votes. Thirty-two members were present, four being absent and four seats being vacant, including that of M. Eugène Labiche, who died three days before. M. d'Haussonville's election was foreseen, though the greatly superior merits of M. Janet, his principal competitor, were obvious. Since the death of Chantelauze early in the month removed the most deserving among his possible competitors, M. Claretie's election was also to have been expected, although he was probably, in everything but votes, the weakest of any of the candidates.

AN ENGLISH HISTORY OF THE UNITED STATES.

History of the United States: From the Foundation of Virginia to the Reconstruction of the Union. By Percy Greg, author of 'Across the Zodiac,' etc. 2 vols. London: W. H. Allen & Co. 1887.

In an evil hour the *Saturday Review* said that Mr. Greg ought to write a history of the American civil war "in space sufficient to do it justice"; and the *Spectator* added: "Then we shall be able to judge between him and the historians whom he really but informally contradicts." Mr. Greg not only took the *Saturday Review* at its word, by proceeding to write a history of the civil war "in space sufficient to do it justice," but he enlarged his borders so as to embrace the entire history of the American people, and to "contradict the historians" in the past as well as in the present.

If he had confined his ambitious undertaking to the field suggested by the *Saturday Review*, he would have found readers and admirers and, possibly, believers; for the civil war, while its participants live, must be partisan rather than historic, and the more foolish and unfair a partisan book is, the more certain it is to secure a partisan patronage. But there is a common ground upon which all Americans stand, and the Southerner of to-day, with his misfortunes and sorrows still upon him, will not purchase the glorification of Lee by derision of Washington; and the Englishman of to-day, while he may or may not agree with the estimate which the elder Pitt put upon the Americans of 1775, unconsciously echoes the little-known speech which George III. made, greatly to his credit, when John Adams presented his credentials as American Minister at the Court of St. James's. Moreover, Southerners have risen above partisanship in many notable instances. Their "war articles" in the *Century*, as the product of the defeated actors in a prolonged and decisive civil war, we deem to be the fairest and most truthful military annals that the historic world contains.

The basis upon which this great work rests is thus stated by the author in his preface:

"I am fully aware that both the general views and many of the particular statements of this work will excite surprise, so vague and incorrect is the current notion, or what I might call the received tradition, of American history,

But the most startling of these statements [that is, the "particular statements"] will be found fully avouched by the most partial American authorities. Throughout the First and Second Books I desire it to be understood that my version of facts agrees with Bancroft's and Palfrey's. Where it does not, I have invariably given my authority. In relating facts discreditable to Revolutionary statesmen, generals, and soldiers I have intentionally and even closely followed American writers." "I have given in general, not the authorities on which I have most relied, but those most accessible, and above all those which, as the reluctant admissions of hostile witnesses, are finally conclusive."

These didactic sentences have a certain coherence of sound, and seem, indeed, to have been cast in an historic mould. In reality, they present an extraordinary jumble of ideas, and demonstrate in the fewest possible words the utter unfitness of the author for his task. When Mr. Greg wrote, "The admissions of hostile witnesses are finally conclusive," he probably had in his mind a misty recollection of some rules of the common law which hold certain matters to be final and conclusive as against certain parties; but if he had known anything whatever of the law of evidence, he would have known that, even in the law, the admissions of witnesses bind nobody and are never conclusive; and that every writer who ever wrote on the law of evidence classes the admissions of parties as the most suspicious and unsatisfactory kind of evidence. For reasons of public policy there are matters and things in the law, termed estoppels, which are deemed final and conclusive; but, as Lord Coke said, about three hundred years ago, "estoppels are odious and not to be favored in law," and he added: "An estoppel closeth a man's mouth to allege the truth." What shall be said of a man who, in this age of the world, sets out to write a history upon a supposed legal principle which, if applicable, would shut out the truth?

It will also be observed that Mr. Greg promises his readers "statements" some of which will be "particular" and some "startling," and that he immediately adds, "my version of facts agrees with Bancroft's and Palfrey's." It is true that he qualifies this by saying that, where his does not agree with theirs, he has "invariably" given his authority. But all of the authorities which he cites in reference to the Revolutionary period are not a dozen in number, and can probably be found in a hundred private libraries in New York alone. We will now illustrate whence these "startling" historic "statements" come.

Three of the Revolutionary statesmen and generals concerning whom Mr. Greg produces "the most startling" of his statements are John Adams, Franklin, and Washington. In 1770 Col. Preston was tried for murder in having unjustifiably ordered his troops to fire upon the people in Boston. He did what any sensible man would have done in like circumstances—he retained the most powerful and influential advocate that he could procure; and that advocate was John Adams, who defended Col. Preston with characteristic intrepidity, strength, and skill, obtaining his acquittal. So much the world knew; but it is now informed that there was such "organized terrorism maintained by the malcontents of whom John Adams was a principal leader" that "no colonial barrister dared [sic] defend the accused unless Adams would set the example"; "that not one or two timid gentlemen, not even a mere majority, but the whole bar of a province like Massachusetts" were compelled to "flinch from their first duty as advocates and citizens." "and abandon the defence of men arraigned on a capital charge; above all when the life and honor of a loyal gentleman and

soldier were in question." "Adams saw and snatched his opportunity—if he had not planned and prepared it." "By releasing innocent necks from the halter, he might unravel that which might one day be twisted for his own," etc. No authority is cited for these "particular statements," but they are proved in this way: Col. Preston was "a loyal gentleman and soldier"; "it has never been the practice of loyal men, least of all of British officers, to invoke the aid of seditious lawyers." Therefore, Col. Preston retained Mr. Adams to defend him because nobody else would. A "large minority at least of the profession sympathized with Preston," and "professional honor required every barrister not engaged for the prosecution to accept a brief for the defence." "Nothing but intense and well-founded fear" could have induced them not to discharge their professional duty. Therefore there must have been such "organized terrorism" that "no loyal advocate could have appeared for the accused without palpable and fearful peril."

Mr. Greg proves with equal success in one brief chapter that Franklin was a "rebel," a "sinecurist," a "Puritan," a "plebeian," a "receiver," a "fur," a "vir trium literarum," a "thief," an "offender," an "accomplice," a person of "exceptional views of truth, honor, and honesty," a "culprit," a hypocrite who professed a "passionate shrinking" from rebellion, yet was among "the bitterest, most determined, and least scrupulous of the secret promoters of separation and civil war." He is also shown to have been a person of very moderate ability. "His ethical platitudes may compare favorably with those of Martin F. Tupper; his elementary experiments in physics hardly place him on the level of Rumford." But there is another "level" which he attains in the same paragraph: "Franklin stands on the level of many other sinecurists," and that seems to be as high (to Mr. Greg's perceptive faculties) as he ever got.

The ability, character, and patriotism of Washington fare very badly in Mr. Greg's hands. We take a single instance of the way he writes "history" concerning him. Major André, according to Mr. Greg's "version of facts," was to meet Arnold on board the *Vulture*. But Arnold sent for him to come ashore, and he came under cover of darkness. The conference lasted till daylight, and then Arnold prevailed on him to remain on shore until the following night. At 10 A. M. the plans of West Point were concealed in his boots "at Arnold's request," and a pass was given him in the name of John Anderson "for Arnold's security," and Smith, who had brought him from the *Vulture*, was desired to put him on board after dark. But when evening arrived, Smith refused to do this. Here was a fine opportunity for Mr. Greg to make a point against the whole American people, and, like John Adams, he "snatched his opportunity." "André was thus," says he, "compelled by Americans [Arnold and Smith] to repossess the American lines and return to New York by land." Mr. Greg then descends to a foot-note on the character of Smith, and, by his own peculiar historical process, establishes a number of things: That Smith "was acting as a spy in Washington's service"; that "it was by an American officer [Arnold] that André was brought, against his will and in defiance of his stipulations, within the American lines"; that "it was by an agent of Washington [Smith] that he was twice detained within the lines," and induced to adopt a disguise"; that "Smith was responsible for the disguise, for its necessity, for every incident of the case except the original treachery which brought André within the lines"; that "in the

one critical fact of disguise" André "was the dupe of Washington's own agent"; and, finally, Mr. Greg, by another application of one of his legal ignorances, reaches the astounding folly of saying that André "was the dupe of Washington himself"!

Having thus established the historic facts, Mr. Greg indulges in some very fine legal reasoning. For instance, he says of André, who skulked into the American lines after dark for the corrupt purpose of bribing the officer in command: "Technically, André was protected by a flag of truce and the passport of the American Major-General in command [Arnold]." "Technically, André was an envoy!" Mr. Greg then makes a number of his "most startling statements." It was Washington's "determination that, guilty or innocent, the prisoner should die." "The nomination of the court-martial" "fixes a clear and paramount responsibility on the Commander-in-Chief"; "its President was his devoted creature [General Nathaniel Greene], a man utterly devoid of education, literary or social, a blacksmith till called by the outbreak of war from the forge to the field; necessarily as ignorant as any British private of the distinctions and even of the principles of military law." Washington knew that he himself would be regarded, "and justly," "as judge and executioner." His offer to spare André if Arnold was given up was an "infamous proposal," which only served to refute "the tyrant's plea of necessity." "His vengeance still insatiate," he "descended to a stratagem worthy of his intended victim," Arnold. "He hired a gang of scoundrels under the command of one Champe" to enlist in Arnold's command. (See, in this connection, Colonel Lee's most interesting account of the heroic Sergeant, Champe's, escape, Chap. xxx., Lee's Memoirs.) "They were formally enjoined to bring him alive and unhurt within the American lines"; but Washington was "far too experienced a soldier" to believe that they would, and attempts of this kind have always been regarded as "thinly veiled schemes of assassination." But "the plot failed, and Washington's hired kidnappers escaped the gallows by a hasty flight." It will, nevertheless, grieve every lover of true and impartial history to hear that an historian whose business it is to correct American "traditions" is himself guilty of two "versions of facts" which cannot possibly be reconciled. At page 307 he says of Washington, that "no officer" who served upon the court-martial could "have acquitted André" "without placing himself in direct and flagrant antagonism to that cold, unforgiving, implacable spirit." At page 374 he returns to "André's murder," and speaks of Washington's well-known "outburst of rage" on hearing of the massacre of St. Clair's troops as "recalling that which sealed the fate of André."

There is another branch of historic evidence in Mr. Greg's work which should not pass unnoticed. Our readers will remember in the quotations the repetition of the word "gentleman." That snobbishness runs through the book, and the uses to which it is put become as amusing as a vulgar absurdity can be. Thus, of Arnold:

"A chivalrous gentleman and soldier might have found reason to resign his commission in the American service, but while he retained it would have felt that nothing could release the obligations it entailed. Unhappily, Arnold belonged to that class of New England officers who, as their chief bears incidental but decisive witness, were not gentlemen!"

Of our American historian:

"Mr. Bancroft ventures without authority

to accuse Clinton of the unsoldierly falsehood of multiplying the number of prisoners [taken at Charleston]." "It will be needless in future to quote or refute the allegations or invectives of an experienced diplomatist who never learned that British officers and gentlemen of station and repute like Clinton's do not lie!"

In the first of these instances, Mr. Greg refers to gentlemen in the abstract. In the second, he grows more intense, and comes to the British gentleman. But after quoting Brooks's account of his attack on Mr. Sumner (and nothing else) as authentic history, he enlarges his geographical borders and says loftily: "Brooks was as utterly incapable of falsehood or equivocation as a typical French or English gentleman." But Franklin, the Puritan, the plebeian, the "fur," the "vir trium literarum," rouses Mr. Greg almost beyond endurance, so that he well-nigh bursts all geographical restraint as he exclaims: "Franklin was summoned, and, while withholding the name of the thief, avowed himself the receiver, and took upon himself, with an audacity astounding to the boldest of French, English, or GERMAN gentlemen, the whole responsibility of the transaction."

History, in this age of the world, holds itself liable to be investigated at any point, and to have its decisions reversed upon any subject. But accepted history can be overthrown only by patient research, newly discovered evidence, overlooked material, or vigorous deductions upon strictly scientific methods. This book is a history without an historian. It does not contain a particle of original research; it does not bring to light a single document, letter, note, or order. At a period when history is struggling towards the region of absolute truth, and is striving to depict historic events in the light in which the actors saw them, such a book is a crime against history. Its animus is mischievous—to arouse ill-feeling between America and England, and awaken resentments between the North and the South. Its purpose is contemptible—to display the childish vanity of a writer ignorant of his subject and utterly untrained for his pretentious task. There are dozens, if not hundreds, of young newspaper attachés in London and New York who, if they had been told by the editor to read up on history and get something from the English point of view for the Sunday edition, would have done the work better and furnished it week by week. Mr. Greg is one of those weak writers who can maintain a vivid style so long as they can fabricate the facts to be described, but who flounder and drag when they are harnessed to real events and characters, just as there are weedy colts which can cut prodigious capers in the pasture, but which go to pieces as soon as they are brought to the test of real work. His petty blunders, inaccuracies, and mistakes we make small note of. He designates the Boston Tea Party, or riot, as "robbery," not from a vicious or libellous motive, not because he thinks the tea was stolen, but because he does not know what the word "robbery" means. The masterly movements of Greene which saved the army and ultimately led to Yorktown, he classifies as "Disasters of Greene." One would suppose that a novelist writing a history would at least make it entertaining; but there is not a picturesque description, a graphic narration, a fine personal characterization in the two volumes. The book could not be more false if it were a fiction; nor more stupid if it were—a history.

MORE NOVELS.

Paul Patoff. By F. Marion Crawford. Boston: Houghton, Mifflin & Co.

Marzio's Crucifix. By F. Marion Crawford. Macmillan & Co.

April Hopes. By W. D. Howells. Harper & Bros.

Captain Macdonald's Daughter. By Archibald Campbell. Harper & Bros.

Frau Wilhelmine. [Conclusion of The Buchholz Family.] By Julius Stinde, translated by Harriet F. Howell. Charles Scribner's Sons.

WHEN *Valentine*, tearing himself away from *Verona* and *Proteus*, declared that home-keeping youths have ever homely wits, he uttered a word of warning to the story-tellers of coming generations. Those of our own time are not slow to heed it, and to Marion Crawford it is a guiding star. Had he chosen a hermitage for a home, and there dwelt apart, there is no knowing what marvels he might have evolved from his inner consciousness, yet the home-keepers cannot regret that he elects to see and to describe the wonders of the world abroad. For the home-keeper, of necessity largely in the majority, is provided with an inner consciousness similar to his neighbor's, and in his heart is an eternal longing for change, an unquenchable devotion to something afar from the scene of his sorrow, or his joy, or his middle state which is the most enduring and unendurable. Since he cannot have change in fact, he wants it in fiction, and deep should be his gratitude to the travelled youth who temporarily fills the void. To this noble end Mr. Crawford labors diligently, and in 'Paul Patoff' covers himself with glory. He makes Constantinople his *pied-à-terre*, running to and fro over the Continent of Europe and the British Isles. He busies himself chiefly in clearing up a case of strange disappearance, and enlists in the investigation a delightfully mixed company of Russians, English, Turks, Ethiopians, and Jews, all leavened by one American on whom devolves the duty of telling the tale. Incidentally these representatives of foreign Powers involve each other in small but trying troubles, to extricate them from which a kiosk on a hill at Therapia is burned, and several very valuable lives are imperilled. The outline of the story, founded on the question how and by whom was Alexander Patoff spirited away from the Mosque Saint Sophia, is thoroughly clear and good. Like the plot of the ideal play, it can be coherently told in five minutes. The evolution moves on steadily through a series of ingenious incidents of which only one or two are hackneyed or capricious. The weak point is Paul Patoff's slowness to suspect and follow up a very obvious mark for suspicion, the veiled lady whom Alexander had affronted in the Valley of Roses.

The people are well conceived for carrying on the plot, and, if some are imperfectly drawn, allowance must be made for their diversity. Paul, who ought to be the solidest figure, is the most shadowy. He suffers from insinuations which come to nothing. He conceals the extremes of Slav nature attributed to him, bearing his trials impassively as a Stoic and with the dogged honesty of an Englishman. His sweetheart, Hermione, is a little wearing. It is always difficult to sympathize with the feminine conscience which manifests itself in a desire for wider experience—that is, for more men—after its owner has accepted the love of her first lover. A love affair between her and Balsamides Bey would have been most interesting. He had a way of overcoming obstacles more terrible than a girl's conscience, which, for ruthless audacity, is incomparable. If Balsamides is not a real Turk, he is an impossibility. He could never have been born of Frank parents and hardly of a Frank's imagi-

nation; therefore he must be regarded as the result of close and intelligent observation. He appears to be as thoroughly a Turk as the inhuman Mme. Patoff seems not to be an Englishwoman, unless she was a crazy Englishwoman—a theory which the reader would comfortably accept were it not for the quasi-scientific arguments against it. These arguments are part of the deadwood which obstruct the flow of the narrative, and may easily be accounted for when we remember that the novel was published first in monthly instalments. Further sops to the demand for copy are discernible in lengthy journalistic descriptions, and, worst of all, in the gratuitous sermons. A man of Mr. Crawford's versatility should deny himself the lazy luxury of expanding indefinitely a few verses of Ecclesiastes. It is true that he guards himself against such criticism by constant reminders that the story is told by no literary fellow, but by a plain, blunt man, for the amusement of a woman. His safeguard effectually betrays him. It is not in the nature of a Griselda to put up with preaching when she is dying to know what became of Alexander Patoff, and whether Hermione married Paul or didn't. The reason for these blemishes is very plain, and, seeing that such digressions are blemishes, it would be wisdom in writers of serials to revise their work before publishing it in a book.

In 'Marzio's Crucifix' there is hardly a superfluous page. It is short, yet not hasty, strong, and well-finished. A superficial impression of the Italian people, gathered from fiction written in English, is that they spend the days in posing for artists and the nights in perpetrating crime, for which pursuit a slouched hat and black cloak are as necessary as is the incisive stiletto. Mr. Crawford breaks away from this picturesque melodrama, and writes about a Roman family of the middle class whose dull round of existence is temporarily disturbed by one of those storms which occasionally convulse the quietest families in Italy and elsewhere. Marzio, the head of the house, is the exciting element; and the greatest strength of the story is in his portrait. He was a troublesome person to get along with, and is still more troublesome to describe without prejudice. Mr. Crawford sets forth impartially the best and the worst in him, and makes a wildly contradictory nature thoroughly comprehensible. Marzio really was the victim of excessive imagination and very bad temper. When busy designing or executing a chalice or a crucifix, his imagination had legitimate employment, and he was harmless. Once permitted to stray from his work, it became unmanageable and wrought the man into a species of frenzy against the King and the Church, against all existing conditions; an abstract, impotent rage which hardened into hatred of his brother Paolo, the priest, and angry suspicion of his own wife and daughter. He is too weak to initiate the social revolution of which he dreams, and, though he believes himself a born leader, is nothing but a vain babler in wine-shops and a terror to his household. But, as Marzio is almost wrecked by his imagination, so, in a moment of temptation to kill his brother, he is saved by it, and one hopes that his passionate gratitude for his escape may lead to permanent reformation.

The social questions involved in the analysis of Marzio's character are cleverly discussed, showing that in the author's mind there exists no confusion of the terms liberty and license, freedom and anarchy. The love-affair of Lucia and Gianbattista, which Marzio's imagination and bad temper together failed to interrupt, is very pleasant and healthy; its tender-

ness being rather heightened than diminished by the practical texture of all their visions of happiness.

Love's young dream is the theme of Mr. Howells's 'April Hopes,' and he cannot be said to lend enchantment to the old story. Still, since to lend enchantment to anything in heaven above or on earth beneath is no part either of his theory or practice, he should not be blamed for neglecting to do not only what he scorns to attempt, but would resent being accused of. The spirit of truth is an admirable spirit to animate a novelist, yet, if zealous cultivation of it implies the annihilation of all other spirits, including the spirit of charity, the erring novel-reader will grow restive, and end by longing for nothing so much as for a few pleasant lies. If any one word can characterize Mr. Howells's attitude towards Dan Mavoring and his sweetheart, and all the Boston people interested in their uncertain loves, it is uncharitableness. It is not only that he never permits himself to be "to their virtues very kind," but he is never "to their faults a little blind." Far from it, he digs fathoms deep for them, he tosses them to and fro in broad daylight, he gives to the molehill of frailty the prominence of a mountain of depravity. The section of Boston society thus, as it were, excavated need not tremble at the exposure. Not an evil passion is disclosed, much less a deadly sin. It is fairly sound, root and branch, though not exactly swelling with sap. The worst revelation is that of a tendency to dry rot, and of an alarming parasitical growth of censoriousness, spite, double-dealing, hypocrisy, and affectation round the trunk of Puritan righteousness. Besides, it is clearly shorn of pretensions to that intellectual supremacy in which the world rightfully or wrongfully has long cherished a belief. The attacks of Mr. Howells's truth-telling demon on this belief have been insidious and persistent, and now we know that we long worshipped false gods. That is to say, we know it while under the influence of Mr. Howells, just as we know, while mentally in his company, that it is wrong and foolish to erect a standard of ideal perfection, to aspire to it, to struggle towards it, and gloomily suspect that such a proceeding is not compatible with common sense or ordinary intelligence.

'April Hopes,' like all the author's works, is, in a conventionally moral sense, above reproach; but its tendency to blight germs of spirituality is hardly less harmful to character than is the corrupting influence of novels which describe the base or vicious sides of life. No one is the better of its trivial worldly wisdom, while the young and impressionable are apt to be the worse. The pleasure it gives is almost entirely dependent on the possession by the reader of what may be called the literary sense. That sense is deeply gratified by the irony so delicate that its frequent ill-nature is condoned by the accurate expression of habits of manner and speech, of secret thought, and even of the haziest intellectual perception. The gain to fiction from the author's allegiance to that division of literature is not so great as the loss to metaphysics. All his exceptional qualities, not excluding his wit, would shine more brilliantly in abstract exposition. Not one demands fiction for its exhibition except that which makes his dialogue a marvel of vivacity and cold blood. If human beings were nothing but machines for ever rattling off superficially cynical frivolities, Mr. Howells could draw them with absolute perfection.

The author of 'Captain Macdonald's Daughter' seems to share Mr. Howells's conviction that the moral health of the world would suffer from a slight suppression or merciful veneering

of the congenital imperfections of those unhappy ones whom they pounce on for dissection. Nan Macdonald is original sin incarnate. Her father was the devil in the alluring disguise of an officer in her Majesty's service. He, after a short but uniformly iniquitous career, departed this life, leaving his daughter for inheritance a bundle of I. O. U.'s and all the objectionable impulses and dishonest propensities conceivable. The forlorn little wretch, romantic, silly, and an incorrigible liar, is placed in circumstances finely adapted to perfect her natural traits. Whenever she slips, and she is always slipping, her dread of the scorn of her Scotch relatives plunges her deeper in the mire. When she tries to rise, the hereditary shackles tighten, and down she goes into hopeless depths of shame. If we grant predestination, inexorable fate (and to grant these is what rigid adherence to the doctrine of heredity comes to), then Nan Macdonald could be only that which she is represented—her father's daughter. But, in fairness to her, more stress should be laid on what she tried to be than on what she couldn't help being. Such a view of the requirements of justice would, however, probably appear to the author a weak concession to sentiment, a pandering to falsehood. She guarantees the presence of some sort of palliative virtue by telling us that many people liked Nan, and that one man loved her. The lover is faint-hearted and singularly tactless even for a man. When Nan seems to give him up to another woman, at a sacrifice of her own affection, it is much more consistent to assume that her wicked heart had really devised an effective way of getting rid of him.

Nan's history is a very depressing one, and that implies that it is neither weak nor trivial. It is indeed told with strength and assurance, and one regrets that the author so resolutely ignores those aspects of truth which may be dilated on without driving humanity to despair of itself. The construction is faulty; the interest being broken by the transition from Scotland to Virginia. One never gets a comprehensive view of scene and people, but must be content with fragmentary glimpses. Several of the Virginia episodes are useless and irrelevant, and the scenes in the Scotch manse are more a collection of anecdotes fathered on one family, than a harmonious picture of domestic life.

Any shreds of respect for the race remaining after reading 'April Hopes' and 'Captain Macdonald's Daughter' disappear as we follow the conduct and gossip of 'Frau Wilhelmine' in the concluding portion of 'The Buchholz Family.' The comfort here is, that all these dull, sordid, contracted creatures are of one nationality. Since the Germans have taken Stinde to their bosoms and proclaimed him the prophet of their middle class, far be it from a foreigner to protest that they are in any respect more attractive than he has painted them. Any one in doubt about the meaning of the word vulgar is commended to 'The Buchholz Family,' where it is amply and exactly defined. The vulgarity is not only in their customs, which are disgusting, but in their thoughts and feelings. Their standards are low, their judgments narrow, their motives mean. They have no manners, and they, the women especially, talk to each other with brutal coarseness. The civilities of life are unknown to them, the proprieties ignored, and the decencies outraged. They are envious, spiteful, meddlesome, and mercenary, and they thank heaven that they belong to the cultivated classes! If the Buchholz family appeared to the Germans what they really are, it is natural to suppose that the family would not have been received with

such favor. If Stinde thought they were at all offensive, he could not have so thoroughly identified himself with their vulgarity. Therefore an outsider must accept his work for what it seems to be, a close transcript of an actual phase of life of which he is a part. If the author can remotely conceive of the impression on the foreign mind made by Frau Wilhelmine and her tribe, he must write for the purpose of exciting inveterate repugnance for the whole German nation. The book is most admirably translated, so that no injustice is done to the charms of the original.

The Elements of Political Economy. With Some Applications to the Questions of the Day. By J. Laurence Laughlin, Assistant Professor of Political Economy in Harvard University. D. Appleton & Co.

PROFESSOR LAUGHLIN has estimated with admirable judgment the relative importance of the main principles of political economy, and has presented these principles in a clear and compact form. This done, the economic questions now before the public—socialism, taxation, the national debt, free trade and protection, bimetallism, the banking system, the labor problem, and coöperation—are discussed ably and authoritatively, the author rarely losing that judicial tone which should characterize a science text-book. There are, of course, individual topics respecting which each reviewer will disagree with Professor Laughlin; yet in almost every instance his position is that which the consensus of living political economists may be said to uphold.

Nevertheless, in spite of these merits, the book will hardly fill the niche for which it was intended. As stated in his preface, Professor Laughlin's aim has been so to present the economic principles which underlie our public questions that they may be understood "by the average American youth, whose education is restricted to the high school or the academy." To this end each chapter is accompanied by a list of questions intended to stimulate the thought of such pupils, and many subjects are presented graphically by means of diagrams and charts. Yet these expedients, however well considered, do not succeed in making the book popular. The writer is by nature an abstract thinker, and though his arguments do not lack for facts, and telling facts, these are drawn from the reading of history and not from talking with ordinary men about ordinary affairs. Even in a less degree are they facts which go home to the ordinary boy. There are, if one stops to think of them, a vast number of things which come within the range of a boy's experience which have economic significance, and which can be made the basis of a popular study of the elements of political economy.

Turning now for a moment to the doctrines of Professor Laughlin's 'Political Economy,' one finds most to criticise where he would expect to find least. If there is any question upon which the author is regarded as an authority, it is that of bimetallism. Yet in his chapter upon it, in accounting for the recent fall in the value of silver, after mentioning the common theory that it was due to the action of Germany and the Latin Union, he continues as follows:

"The real cause, in my opinion, however, was the *great abundance of gold*. Since 1850 one and one-third times as much gold has been produced as in the three hundred and fifty-seven years from the discovery of America down to 1850. . . . Countries whose transactions were large and increasing wanted, naturally, the money which was least bulky and most valuable. These people have always had a pre-

ference for gold over silver. At any rate, the abundance of gold allowed France and Germany to discard silver, and gold took its place. It is like the case of a people living on a cheap diet, such as potatoes, who, when they find that wheat becomes cheaper and more abundant, take the wheat and give up the potatoes. Then the potatoes, no longer being in so great a demand, fall in value. So it is with silver. Gold took its place as money, and silver was discarded."

This argument surely is not very convincing, even to a monometallist. The phenomenal increase of the world's gold supply is not the fact of the last decade, but of the two decades following the gold discoveries in Australia and California. During these the abundance of gold caused the disuse of silver—not, however, by making it depreciate, because in fact it appreciated. The wheat-and-potato illustration is even worse. When wheat becomes more abundant, the decreased use of the potato is due to the fact that it has become relatively dearer. As between silver and gold, silver has become, not relatively dearer, but relatively cheaper. Nothing in political economy could be plainer than that the decline in the value of silver during the great silver-mining era since 1872 has been due to the abundance of silver, and nothing else. The value of silver, like the value of other products of labor, depends upon the probable cost of reproduction. The diminished cost of producing silver fully accounts for its fall in price. This diminished cost of production is due, as Mr. Geo. F. Becker, United States Geologist, points out in a recent pamphlet, "in part to new discoveries, but much more to the increased facilities for transportation and the consequent cheapening of supplies in the mining districts."

But this faulty argument stands alone in the volume. Professor Laughlin's views are conservative, and his reasons for them are generally of recognized strength. The most interesting of his financial views is his apparent belief in a multiple standard for long contracts. The argument in favor of it is of course obvious. Our unit of value would represent not a certain quantity of gold, but a certain quantity of each of the staples of commerce—corn-meal, flour, brick, lumber, beef, pork, potatoes, wheat, etc. In this way, a dollar would always represent the same purchasing power. The practical difficulties in the way of adopting such a standard are, of course, equally obvious. Professor Laughlin recognizes these; but, in discussing the plans of the International Bimetallic League, he makes the pertinent suggestion that "as the object of the League is to furnish a steadier standard for deferred payments, a much easier way to effect this, and one which any single nation can follow by itself, is to establish a multiple standard."

Christendom, Ecclesiastical and Political; from Constantine to the Reformation. The Bishop Paddock Lectures for 1887. By John Hodson Egar, S.T.D. James Pott & Co.

THE six lectures contained in this volume are of interest in several ways. They are the first fruits of an endowment made in the year 1880 by Mr. George A. Jarvis of Brooklyn, N. Y., to found and maintain a lectureship in the General Theological Seminary of the Protestant Episcopal Church. This foundation is to be known as the "Bishop Paddock Lectureship," and is to be welcomed as promising, under wise administration, the same sort of usefulness which has been reached in England by the Hibbert and Bampton trusts. The subjects of these lectures are to be "such as pertain to the defence of the religion of Jesus Christ as revealed

in the Holy Bible and illustrated in the Book of Common Prayer against the varying errors of the day." Among the various special topics whose defence may be undertaken by the lecturers is the historical reformation of the Church and her rights and powers as a pure and National Church. It is under this provision that Dr. Egar selected his topic.

The book is interesting further as showing what may be accomplished by a bright man with insufficient tools and materials. There is no evidence that Dr. Egar is acquainted with the German language; his works of reference have been few in number and general in character; as a contribution to modern critical scholarship his work cannot command serious attention. Its very considerable value lies in the clearness of its aim, the general accuracy of its conclusions, and its power of seeing the real point at issue in the midst of conflicting and often irreconcilable opinions. Although he is the avowed exponent of a church calling itself "Catholic," Dr. Egar is willing to give all due credit to movements within the church universal, which the members of his particular sect are not usually too ready to approve.

His fundamental proposition is that the history of the Church cannot be understood without constant reference to the conditions of public life around it. This may seem a truism to any trained scholar, but our author has done well to call attention to the points at which the usual text-books of Church History fail in this respect. He brings us back to a reflection which we are always in danger of forgetting, that the Church is made up of human beings, and that the highest demand we can make upon the Church of any day is that it shall take a stand upon moral and religious things a little higher than that of the community in which it stands and of which it is a part. The senseless abuse of the Church in any age for being what the standards of that age make it, is the object of his repeated attack. Especially valuable is the defence of the mediæval clergy against the attacks of their enemies, both contemporary and modern, who have judged them by wrong standards. The contemporaries were wrong, because they had a standard which would have required priests to become angels, and the moderns have been wrong, because they have accepted contemporary criticisms as if the sins imputed to the clergy had been sins in the modern sense. The author might have strengthened his reference to Peter Damianus by quoting that reformer's own confession that the Milanese clergy were in all respects models of virtue—if only they had been free of the abominable sin of Nicolaitism, a sin which, in Dr. Egar's view, meant nothing more than that they were honestly married to respectable wives.

In minor matters we might find many things to criticise. For instance, it is very doubtful whether Charlemagne was ever, even in sport, a scholar of the *schola palatina*. It would probably be a little difficult to show that the *missi dominici* were in any sense "the originals of our Circuit Courts and Circuit Judges." The explanation here given of the vexed question, why Charlemagne allowed himself to be crowned Emperor at the time and place at which the coronation actually happened, if, as Einhard tells us, he did not wish to be crowned, is as unfortunate as most other explanations which have been attempted. Dr. Egar thinks that Charlemagne's objection was to the coronation *by the Pope*; but why in the world a man of Charlemagne's immense resources of mind and materials should have put up with a ceremony of which he did not approve, and which he might have repudiated with the

greatest ease, is very hard to see. In our opinion the case is only one of the endless number in which persons, especially in the Middle Ages, when raised to positions of great importance, found it decorous or profitable to protest that they never desired such elevation, and only consented to it because of a profound sense of duty. Such protestation might be regarded as almost a formula at every mediæval promotion. So with regard to the "vacancy" of the Eastern throne, because to the Frankish mind a woman could not hold the empire. We see no real evidence that Charlemagne would not have assumed the title when he got ready for it if the doughtiest Roman that ever lived had sat upon the throne of Constantinople.

The whole account of the process by which the Bishopric of Rome became the Papacy of the West is given with a great deal of discrimination. Perhaps a little too much weight is laid on the assumption of power by the Papacy, without quite enough emphasis on the corresponding acceptance of this assumption by the churches of the West. There are of course notable cases of protest, but on the whole the churches of the West were in no condition to offer the kind of resistance to the papal aggressions which these encountered in the East. The real reason for this lies, it seems to us, in the absence of great cultivated communities in the West such as were found in every eastern country. The Papacy grew because it was needed, and when it was no longer needed it was thrown away.

Nothing could be better than Dr. Egar's account of the relation of Leo I. to the Council of Chalcedon. Doubtless the opinion of the Pope prevailed there, but the Romanist is not content with that statement; he insists that it prevailed because of the regard for the Roman Bishop as such. We are here given the truer view that it prevailed because it happened to be that of the dominant party at the moment. The action of the Council in elevating the Bishopric of Constantinople to an equality with Rome, shows conclusively that it was in no danger of following the lead of the West in servility to Rome.

We are grateful to Dr. Egar for having put so clearly and concisely the essential points in the great question of the relation of Church and State in the Middle Ages.

Register of the University of Oxford. Vol. 2 (1571-1622). Part I. Introductions. Edited by Andrew Clark, M.A., Fellow of Lincoln College and Vicar of St. Michael's, Oxford. Part II. Matriculations and Subscriptions. Svo, pp. 423. Printed for the Oxford Historical Society, at the Clarendon Press, 1887. Svo, pp. 467. New York: Macmillan.

Alumni Oxoniensis: the Members of the University of Oxford, 1715-1886, their parentage, birthplace, and year of birth, with a record of their degrees. Being the Matriculation Register of the University alphabetically arranged, revised, and annotated. By Joseph Foster. London: Joseph Foster, 21 Boundary Road. Vol. 1, pp. 401. Abbay-Dyson. 1887. Vol. 2, pp. 406. Eade-Kyte. 1888.

THESE two works supplement each other, and, when completed, will be of the greatest value not only to genealogists, but to all others who wish to trace the lives of the graduates from the great English University. The 'Register,' of which the first volume was noticed by us at its appearance, is the official reproduction of the manuscript records, a necessary undertaking to prevent the loss of these indispensable authorities. Part I of this volume gives the

official life of the University during the period named, the requirements for the degrees, the ceremonies in taking them, the methods by which they were obtained, all of which were carried on with formalities and to an extent of which our modern graduates can have but a slight conception. In Part II the list of matriculations is continued in chronological form, with the county in which the student was born, his age, and the quality or social standing of his father. The sons of the nobility are easily distinguished; the son of a knight (*equus miles* or *equus auratus*) is distinct from that of an esquire, *armigeri filius*, or of a gentleman, *generosi filius*. Lastly, the son of a commoner is *plebeus* or *plebei filius*; but, as the editor points out in the preface to Part II, page 25, there is reason to think that the paternal status was often understated in the matriculations. There was a scale of fees, proportioned to the father's quality, the highest in rank very properly paying the most. Hence economy would suggest a prudent modesty on the part of the applicant, who afterwards, in asking for his degree, could suddenly remember that his family was more distinguished socially. The editor states that he has noticed on the records numerous instances of this transformation, and of course there must have been many more cases where this enforced humility was maintained throughout.

No index is given to Part II and no notes upon the persons named. It is to be the official register, invaluable as far as it goes, but not a biographical dictionary. Undoubtedly the enterprise so well begun will be speedily brought to a prosperous conclusion.

The 'Alumni Oxoniensis' of Mr. Foster is the counterpart of the foregoing work, as it is an alphabetical register of the graduates for a certain period, and condenses under each man's name the entries personal to him, matriculation and degrees, and in most cases undertakes also to give his preferences, clerical or other. It will be noticed that Mr. Foster's period, 1715-1886, is one calculated to be of great service to the modern Englishman, but it entirely omits that earlier time in which Americans have a joint interest with their cousins. This work is avowedly based upon the transcript of the Oxford matriculations made by the late Col. Joseph Lemuel Chester, and we may well be proud that an American was the means of stimulating Englishmen to make available these records. Mr. Foster has, of course, had the vast additional labor of collating the different entries, and of adding to them the items relating to the post-collegiate life of the graduates. In such matters he stands without a rival, and this enterprise will further extend his fame and renew the obligations under which he has placed the literary community. He intends to complete this register in four volumes at a guinea each, and it is to be hoped and expected that many libraries in America will be enrolled among his subscribers.

Face to Face with the Mexicans. By Fanny Chambers Gooch. With 200 illustrations. Fords, Howard & Hulbert. Pp. 584.

MRS. GOOCH might easily have won for her book a distinct place in the list of modern works on Mexico. She has a considerable body of material that is really fresh and not badly handled. It is a pity that she chose to hide this away in the great mass of second-hand or worn-out wrappage to be found in her bulky volume. If she had left out entirely her chapters on the legendary history of Mexico, on the general history of the Mexicans, on their Government and their statesmen—writing for

which she is inadequately equipped—and had printed only her descriptions of domestic life and social customs, her account of the modern literary movement, and her very welcome collection of the more popular songs of Mexico, we should have had little but praise for her work. Even then, however, it would have been necessary to put the reader on his guard against the extravagant laudation of the leading writers of Mexico. Their literature is not exactly on a par with that of the Elizabethan age. Poetry composed "on the spot, without a moment's preparation," though it commanded Mrs. Gooch's admiration, is probably not of the highest order. Then, too, we get a disagreeable impression of servility, on the part of the author, in her contact with the exclusive society of the capital. She often appears too much in the guise of a reporter, admitted on sufferance within the charmed circle, and bound to praise everything to the top notch. In this respect, her book is in strong contrast to that of Mme. Calderon de la Barca, of which, in some ways, it pleasantly reminds us. The wife of the Spanish Minister could meet the finest people of the land as an equal, and was in no danger of being patronized or becoming subservient. This danger Mrs. Gooch has not wholly escaped. She makes a characteristic mistake in supposing that Bernal Diaz's history has never been translated into English (p. 376). It is very amusing to find that she has also been made a victim of that adroit prelate, Bishop Riley. To appeal for contributions to aid him in "his great work," and to print a commendatory letter from his pen, is to betray great ignorance of his actual situation and prospects. The majority of the illustrations are good. Many of them, however, are spoiled in the printing, and some of the old plates which the publishers have picked up are so antiquated that they picture things no longer in existence.

BOOKS OF THE WEEK.

- A Baton for a Heart. Chicago: Rand, McNally & Co. 50 cents.
Academy. Vol. II. Syracuse: George A. Bacon.
Bakers' Almanac and Register. for 1888. Homans Pub.
 Benjamin, J. P. Treatise on the Law of the Sale of Personal Property. Houghton, Mifflin & Co. \$1.50.
 Bercy, P. La Langue Française. Part 2. W. R. Jenkins. \$1.25.
 Cooke, Carrie A. The Art of Living. From the Writings of Samuel Smiles. Boston: D. Lothrop Co.
 Cutler, V. P. and Julia P. Life, Journals, and Correspondence of Rev. Manasseh Cutler, LL.D. By his Grandchildren. 2 vols. Cincinnati: Robert Clarke & Co.
 Foster, J. Alumni Oxoniensis: The Members of the University of Oxford, 1715-1886. Vol. II. London: Joseph Foster.
 Gooch, Fanny Chambers. Face to Face with the Mexicans: The Domestic Life, Educational, Social, and Business Ways, Statesmanship, and Literature, Legendary and General History of the Mexican People. Fords, Howard & Hulbert. \$4.25.
 Harmonia: A Chronicle. Macmillan & Co. \$1.50.
 Heilprin, Prof. A. The Geological Evidences of Evolution. Philadelphia: A. Heilprin.
 Hill, G. B. Wit and Wisdom of Samuel Johnson. Macmillan & Co. \$2.
 Howells, W. D. Their Wedding Journey. With an Additional Chapter on Niagara Revisited. Illustrated. Boston: Houghton, Mifflin & Co. \$1.50.
 Ingleby, C. M. Essays. Edited by his Son. Trübner & Co.
 Jones, A. An Index to Legal Periodical Literature. Boston: Charles C. Soule.
 Kinney, C. Lyrics of the Ideal and the Real. Cincinnati: Robert Clarke & Co.
 La Neuvalle de Colette. W. R. Jenkins. 50 cents.
 MacAlister, J. Catalogue of the Pedagogical Library and the Books of Reference in the Office of the Superintendent of Public Schools, Philadelphia.
 Maclaren, Dr. The Epistles of St. Paul to the Colossians and Philemon. A. C. Armstrong & Son. \$1.50.
 Martineau, J. A Study of Religion: Its Sources and Contents. 2 vols. Macmillan & Co. \$6.
 Morley, J. Aphorisms: An Address Delivered before the Edinburgh Philosophical Institution. Macmillan & Co. 50 cents.
 Newman, W. The Politics of Aristotle. 2 vols. Macmillan & Co. \$7.
 Owen, Catherine. Gentle Breadwinners: The Story of One of Them. Boston: Houghton, Mifflin & Co. \$1.
 Palmer, Lady Sophia. Mrs. Penicott's Lodger, and Other Stories. Macmillan & Co. \$1.
 Percy, J. S. The Doctrine of the Lord's Supper. A. D. P. Randolph & Co. 60 cents.
 Raffensperger, Mrs. A. F. Patience Preston, M.D. Boston: D. Lothrop Co.
 Schaff, Dr. P. Church and State in the United States. [Papers of the American Historical Association. Vol. II. No. 4.] G. P. Putnam's Sons. \$1.